SEVERALL

SERMONS

OF

ROBERT HARRIS

once of *HANWELL*,

Now President of *Trinity* College in *Oxon*,
and Doctor of DIVINITY.

BEING

A supplement to his works formerly Printed in Folio; intended for their supply, who have the other already.

CONTAINING

I A brief Treatise of the threefold state of man never before extant.
II A Sermon preached to the Honorable House of Commons.
III A Sermon touching prayer and mercy; preached at the *Spittle*.
IV *Abners* Funerall, preached at the Funerall of Sir *Thomas Lucie* Knight.
V *Concio ad Clerum*. Preached to the University of *Oxford*.
Which were not in the former Edition in Folio.

By ROBERT HARRIS, D. D. *Oxon*.

LONDON,

Printed by *James Flesher*, for *John Bartlet* the elder, and *Jonh Bartlet* the younger, and are to be sold at the Gilt Cup, on the South side of *Pauls* neer *Austins* Gate in the new Buildings. 1654.


BRITISH MUSEUM

TO
Sir ANTHONY COPE Knight
and Baronet.

SIR,

YOu are called to a place which I cannot but love, Hanwell, you are yet but young, and youth (God ſaith) is vanity, and vanity feeds upon it ſelf, being empty and impatient of Counſell; we were wont to ſay of you in your Childhood, that you were a man, we now upon better grounds expect it from you; and do pray you ſeriouſly to minde your ſelf: Firſt, whither you are called: Secondly, and by whom. 'Tis true, you are called to a great eſtate, but that is made up of ſuch materials as do ſtand upon two lame feet: the firſt is Uncertainty; firſt outward things are uncertain; 1. to us, they have wings, and are now upon the wing, flying from houſe to houſe, and (as I may ſay to my coſt) from nation to nation; on the other ſide, 2. we are uncertain to them, ſometimes we play with them as children with birds and ſend them Eccleſ. 11. 1. Job 11.12. 1. 1 Tim.6.17. Prov.23.5.

flying by unthrifty and ungodly meanes, at other times death ſeiſes us and ſequeſters them on the ſudden. You need not go from home to learn this, my dayes are not many, yet in them, I have buried three of your Fathers, with their reſpective wives, beſides branches, more then I can name; you are (within few years) the fourth heir of that ancient houſe; ſuch is our life, and ſo uncertain the ſupports thereof. But admit a certainty, yet halt theſe outwards, on another lame legge, and that's Unſufficiency, *they will not ſecure us from any evill, they will not procure us any good, at leaſt they will not give us any full ſatisfaction: we read of ſome who had more Kingdomes then you have Mannors; who enlarged their deſires like hell, and yet were as unſatisfied as hell it ſelf: ſo true is* Solomon *(to ſay nothing of heathens) the eye is not ſatisfied with ſeeing, &c. and when all is done, all is but vanity, and the vanity of vanities: this (I confeſſe) is not eaſily beleived, till experience hath confuted us. I remember what your Father told me, upon his death bed, "I have often heard you (ſaid he; ſpeak) of creatures "vanity, but I could never beleeve it till I had tryed, upon triall, he found me true. O that Sir* Anthony *in his youth, would appeal to Sir* Anthony *in his age, "be-"leeve it (ſaid he to his heir, your Grand-father) all*

is

is vanity, meer vanity, ſo have I, ſo will you in time find it; but ſo much of that. In the next place, be pleaſed to conſider, 2. *who hath brought you hither; ſurely preferment comes not by chance, it is the Lord that ſets up,* Pſ. 75. 6, 7. *and puls down, now in mercy, now in wrath; the world may ſeem to run on wheeles, but thoſe wheeles are full of eyes, and an eye of providence is moſt viſible in theſe revolutions which relate to you. When I firſt knew* Hanwell, *I found Sir* Anthony Cope *there, and there I leave him again, whileſt I leave the world, the wheel with eyes is come about, and ends where it began for my time; and truly it will be no ſmall comfort to me dying, may I leave the ſame Sir* Anthony *in the ſame place; the Sir* Anthony *that I found there, was not onely morally good, temperate, ſober, continent, &c. but ſpiritually good, a man truly zealous for God in his day, worſhips, truths, a man who did much countenance all honeſt Preachers, and (which is not ordinary) his own moſt, a man terrible to the wicked, comfortable to the Godly, a lover of his Country, and with* Uzziah *a lover of husbandry in that his Town, who made it his ſtudy (as he would ſay) to imploy the poor there, and to keep thence, ſuch as would either burden or blemiſh the place; This was the Sir* Anthony *that I* Ezek. 1.

found there, and my prayer unto heaven is, that theſame name and man, may ſtill and ſtill there live, and be ever like ſelf, that his houſe may be farre from the curſe, Nah. 1. 14. *and be filled with the preſence of the God, who is both his own, and our bleſſedneſſe; and here I muſt now end, having exceeded my purpoſe, I ſay but thus much more, and I have done. The longer I lived in thoſe parts, the more need I found of laying principles well, theſe few are ſome of thoſe many delivered in a ſhorter and plainer way, theſe thus preſerv'd and enlarged, I tender to you as an expreſſion of my true obſervance of that Honourable houſe, and honeſt Town, where I ſpent moſt of my ſtrength, and which I commend to the word of grace to be further built up in the faith of Chriſt, in whom I would be whileſt I am, Sir,*

Your ready ſervant and faithfull
remembrancer,

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Robert Harris.

Trinity College
Oxf. Octob. 13.
1653.

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Doct. 1. In point of prayer we muſt gather all Arguments of encouragement, and never yeeld till we have the day. *page.*

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Act. 10. 31. *And he ſaid,* Cornelius, *thy prayer is heard, and thine Alms are had in remembrance before God.*

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2 Sam. 3. 38, 39. *And the King ſaid unto his ſervants, Know you not that there is a Prince, and a great man fallen this day in Iſrael?*

39 *And I am this day weak, though anointed King; And theſe men the ſons of* Zerviah *be to hard for me. The Lord ſhall reward the doer of evill according to his wickedneſſe.*

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——Paſce oves meas.

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A BRIEF

DISCOURSE

OF

Mans firſt eſtate in the Firſt and Second

ADAM.

SECTION I.

Excellency of Mans eſtate, as created.

ECCLES. 7. 29.

Loe this onely have I found, that God hath made man upright: but they have ſought out many inventions.

[*God hath made man UPRIGHT*]

WEE are now come (according to our Method) to the Threefold eſtate of Man. I am not ignorant of thoſe difficulties and diſputes which occur in this Subject: Expect not from me in this place, an anſwer to all Objections, nor from any man ſatisfaction to each mans curioſity. *Salomon* himſelf could not ſatisfie himſelf in all particulars: Onely in the main of man he is very poſitive, and leaves us here two main Principles;

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A BRIEF DISCOURSE OF Mans firſt eſtate in the Firſt and Second ADAM.

SECTION I.

Excellency of Mans eſtate, as created.

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& B. 45.

Principles, whereof the firſt reſpects mans innocent and primitive eſtate; The ſecond, his lapſed and forlorn condition, together with the cauſe of both. His order is open and obvious; he had ſaid before, That man is wholly corrupt; and now he delivers the originall hereof; Negatively, it is not God; Poſitively, it is man. We go on in our intended way of delivering Principles. And firſt, ſurvey we mans firſt eſtate, and there look upon him as he ſtands in Gods hand, and is of his making til he mar'd himſelf. Here we find his beginning very good by creation. An excellent, a lovely, plain, even, uniforme piece, ſmooth without knots and flawes, ſtraight without hook or crook; So much *Salomons* comprehenſive word imports; The reſult of all is this:

יָשָׁר

Man at firſt a very excellent and deſirable creature.

Man at firſt was a very excellent and deſirable Creature. This the Point; and this is no more then Scripture reports of him. Where mention is made of his firſt eſtate, *David* brings him in with a crown upon his head, and that crown is a crown of glory and honour. *Thou haſt crowned him with glory and honour, Pſal.* 8. 5. His place was little lower then Angells, but far above all other Creatures: As *Job* affirmes, *Job.* 35. *v.* 11. God made him wiſer then the beaſts of the earth, then the fowles of heaven. Yea, the Prophet aſſures us that the worſt piece of him, the very caſe and outſide, was moſt curiouſly wrought and richly embroydered, *Pſal.* 139. 15. *Moſes* goes yet higher, and carryes us above creatures to Gods bleſſed ſelf, *Let us make man*, ſaith God, This Creature, *in our image* and after our likeneſſe, *Gen.* 1. 26. Thus in Generalls we have him ſet forth to us. For Particulars, I ſhall not trouble you with any large diſcourſe touching his excellencies, either of ſoul, or body, or eſtate: Neither can we in this our decayed condition reach them. We ſee, we feel what he is; but what he either was or ſhall be, we can rather gueſs then judge, as blind men do of colours; onely this we are ſure of, within there was nothing but what was deſirable; without, nothing but what was amiable; about him, nothing but what was ſerviceable and comfortable: his underſtanding was as full of light as it was free from darkneſſe;

his

his judgement, ſound; his conſcience, clear; his will, conformable to Gods will; his affections, regular; nothing on that ſide wanting to his preſent happineſſe. Or if we look without him, 1. His body had nothing of blemiſh or bluſhing, or diſtemper; but rather cloathed with all requiſite beauties and abilityes, which might render him lovely, and commend him to every eye. 2. For his eſtate, what it was before his fall we may gueſſe by that which is ſince reſtored by Chriſt, whereof we have a touch in that 8th Pſalme: to wit; God gave him a [Soverainty over all the creatures, and ſtampt ſuch a majeſty upon him, that they did all acknowledge him, and received their ſeverall names, as ſo many acknowledgements from him. As for his poſſeſſions, we need not ſtand to enlarge upon one Parcell of his Deſmeans, which they call Paradiſe, ſith the whole, both of ſea and land, and all the creatures in both, were then his poſſeſſion, his Paradiſe. Thus the caſe ſtood with man at firſt, the creatures were as obſervant of him as he of his Creator. More then this I ſhall not ſpeak in theſe particulars. This being a Theam ſo much treated of by Schoolmen and others, who write of this firſt eſtate. The whole matter will be further cleared if we look upon man in his cauſes. Cleared in his ſeverall cauſes.

If we conſider the *Efficient cauſe*, or the Author of man, it's God himſelf: *Adam*, ſaith *Luke*, was the ſon of God, thence he derives his Pedegree. Now from the excellency of the *cauſe*, it is not hard to infer the excellency of the *effect*, eſpecially ſince *efficients* work by way of *aſſimilation*; Naturall efficients neceſſarily; voluntary cauſes, freely: both ſtrive to accompliſh their own works to their own ends and inclinations; now God (a voluntary agent) is all light, and works like himſelf, ſo that from him can come no darkneſſe; he is all goodneſſe, all perfection, and can do nothing but what is in its kind good and perfect: nay further, God is not *ſimply* to be conſidered in this work, but with *relation* to perſonality. The three glorious Perſons concur in this externall work: whence that expreſſion *Job* 35. 10. *God my makers*. This is the joynt work of Father, Son and Holy Ghoſt, 1. Eſ. 54. 5. Pſ. 149. 2.

the iſſue of that power, wiſdome, goodneſſe which is common to them all, ſo that the glory of Father, Son, and Holy Ghoſt is in its meaſure put upon this noble creature.

2. Conſider the *Formall cauſe* of man created. I mean, the *manner* in which God made him; and that is, 1. In the *perfection* of wiſdome and deepeſt counſell, as being the Maſterpiece of his viſible works: hence for our better underſtanding *Moſes* brings in God conſulting with himſelf, *Let us*, ſaith he, make Man. 2. In *perfection* of skill and workmanſhip, as in that 139th Pſalm, who hath made him a curious piece, and beſtowed ſo much art and coſt upon him, as that the Maſter of Phyſick, *Galen*, was enforced to frame a ſong of praiſe to that Deity that framed mans body. 3. In *perfection* of power: he created him, without the contribution of either matter or inſtrument, and ſo became the *ſole* and *whole* cauſe of man.

3. The *exemplary cauſe*. And here we paſſe by that private opinion of *Zanchy's* and others, who conceive that Chriſt aſſumed mans nature for a pattern whereby *Adam* ſhould bee made. The text ſufficeth us: *God made man in his own image, according to his own likeneſſe:* which paſſage, having an influence into much which ſhall be hereafter ſaid, muſt a little be opened. See then what is meant by thoſe words; And the anſwer is, that *image* and *likeneſſe* in this caſe, * ſpeak one and the ſame thing; but in an high and ſtrong way: Not as *Bellarmine* and others; who, for ends, make the one ſubſtantiall, the other, not. *In our Image, moſt like our ſelves*, that is, *As near as the matter will ſuffer*; There can be no proportion between the infinite God, and finite man; ſome kind of reſemblance in ſome degree there may be: In every Beaſt there are ſome footſteps (as they are tearmed) of a deity, but more in man: ſome in every man, but more in ſome now. At firſt, of all viſible creatures *man* came neareſt to God. But wherein? not onely in regard of his *nature*; becauſe he had an underſtanding, a reaſonable will, a working immortall ſpirit in him, as Papiſts, and others ſpeak; nor yet onely in order to his *eſtate*, becauſe

conſer Pſ. 58. 4. *cum* Gen. 1. 26.

cauſe hee was made Lord over all creatures, as *Socinians* would have it; But alſo and ſpecially in regard of his *Graces and endowments* ſeated in his ſoul: God made him wiſe, holy, juſt, upright, wherein the Apoſtle chiefly placeth Gods Image; and that moſt juſtly, *Eph.*4.24. That being the chiefe of Gods Image in the firſt *Adam*, which Chriſt, the ſecond *Adam*, doth moſtly repair and reſtore. When then it is ſaid, that *God made man like himſelf*, the meaning is, *he made him holy*, righteous, ſpirituall, according *to the ſampler*, Gods bleſſed ſelf.

Conſider the *Finall cauſe*; God made man for *moſt excellent ends* and uſes; he made him to be a *King* of creatures, to be *near* to his moſt glorious Majeſty, to be that *great piece* which ſhould crown the reſt of his works, and ſpeak out all his perfections: he made him capable of an *immortall eſtate*, of true holineſſe, and happineſſe; and deſigned him for a *marriage* with the heir, Chriſt, and for *neareſt alliance* with himſelf: and in order to theſe ends, he put ſo much honour upon him at the firſt. Nor can any man ſtrange at this, ſith it is the practiſe of all wiſe agents: Every skilfull workman (you know) layes out moſt of his skill and coſt upon that piece which he intends for higheſt uſe and credit, as every builder is more exact in ſetting out a *chimney piece*, then in making a *gutter*. 4.

Now if it be objected, that mans make is but of *baſe materials*, as duſt, &c. *Object.*

It's anſwered, that the *matter* contributes leaſt of all cauſes unto the excellency of the *work*. And as much might be ſaid touching the *meanneſſe* of it; The truth is: The poorneſs and meanneſs of the *matter*, doth oftentimes moſt advance and commend the skill of the *workman*. That God out of *nothing* ſhould draw *ſomething*, out of dead, blind, dumb Clay ſhould draw light, life, and ſpeech, and out of ſuch *deformity* ſhould extract ſuch *beauty*, ſtrength, and excellency: this commends the *workman*, but doth not at all diſparage the *work*. Be the ſtuffe what it will, God hath made a rich Arras of it; and the work is now honourable, through Gods power, though the *Sol.*

materials ſeem contemptible. So much for that objection. Other queſtions of like nature, we willingly paſſe over, and come to apply this.

Uſe 1. Information concerning primitive eſtate.

Let me call upon you all to be well grounded and Grammar'd in this truth, touching mans *primitive eſtate*. The not heeding hereof hath let in thoſe inundations of errours, which now over-ſpread the Chriſtian World. You are not to look upon man as now he is, but as firſt he was, exiſting out of his cauſes. And here I ſhall commend unto you theſe principles.

1. Man had a *beginning*. Though now he be *Immortall à parte poſt*, yet once he was not; This is clear by the word, and by his continued dependence.

2. His *founder* and maker was one; and that was God. It was a wilde and mad blaſphemy to dream of *Two beginners* of the whole, as ſome did; or at leaſt of Man, as did others.

3. Againſt *Socinus*. This God made him in his *own likeneſſe*, ſtamping upon him an Impreſſion of Holineſſe, and as *Peter* cals it, *the divine nature*. Theſe Principles, (as others in other caſes, have done) commend I unto you, nor would I have you once troubled with *Socinus* his cavils againſt the ſame; being ſuch which ſcarce deſerve an anſwer.

Object. 1. *Firſt*, ſaith hee, *If man had born upon him Gods Image, intrinſecally, then man had been Immortall.*

Sol. *Sol.* So he had, if he had not killed himſelf, and caſt away his life.

And though for the preſent he had nothing of death in him, yet was he mutable, and ſo might contract death.

Object. 2. Secondly, again he objects, *If man were like God in holineſs, then was he free from ſin.*

Sol. 1. *Sol.* 1. From the Act of ſin hee was free in his firſt conſtitution, though not from the power of ſinning, being a voluntary agent.

2. Secondly, he was *like God*, but not *a God*, that is, *equall* to God, and equally uncapable of ſin.

Object. 3. Thirdly, again hee objects, *If mans Image had conſiſted in holineſſe, then upon his fall, the whole Image of God had been loſt.*

Sol. 1.

Sol. 1. So it was *de jure*, if God would have taken the forfeiture. *Sol.* 1.

Yet, ſecondly, the argument holds not, unleſſe we did place the whole of Gods Image *onely* in holineſſe. There indeed we lay it *chiefly*, but not *onely*. We ſay that Gods Image is communicated to the whole *compoſitum* or Man. We put a difference between the body of a *man*, and the body of a *beaſt*, whether *living or dying*: wee yeeld that a dead man hath more of God in his body, then a dead beaſt. 2.

Thirdly, and in ſhort, to cut off theſe diſputes, wee ſay two things; firſt that there be *degrees* of holineſſe in this Image of God; and next, that it is not *neceſſary* that man ſhould partake with God in *all* his attributes, whereof ſome are incommunicable; much leſſe that hee ſhould *equalize* God, though in ſome meaſure he be a *repreſentative* of God. 3.

To the former I adde this fourth principle. The diſtance is very great between man *now*, and man at the *firſt*, as *Salomon* here puts it: as man was changeable then, ſo now he is changed very much; though ſome ruines and remnants of that which they call the *ſubſtantiall Image* abide upon him. This you muſt the rather be ſetled in, becauſe Hereticks labour tooth and nayle, to confound theſe different ſtates. 4.

Thus Papiſts ſweat to prove that man in his pure naturals is as good *now* as *then*: and the *ſame* then that he is *now*, differing no more, at leaſt for *intrinſecals*, then a man *cloathed*, and *uncloathed* differs from himſelf; or, then a horſe bridled and unbridled. The caſe was this, God put a bridle of *ſupervenient righteouſneſſe* upon him to rein him in; other wiſe hee had the *ſame ſeeds* and principles of corruption, conflict, concupiſcence *then*, that he hath *now*. Againſt Papiſts.

This they tell you, and *Socinus* brings his prop to uphold their rotten building; *If*, ſaith hee, *there had not been a conflict betwixt reaſon and affection, how could man have ſinned?* *Object.*

Sol. He ſhould have ſaid, If man could not have wrong'd himſelf, ſilenced reaſon, yeelded to appetite, how ſhould he ſin? But the matter is, man had *power* to be naught, (if wee may call that power) though for the preſent he was *actually* good. *Sol.*

But

But what ſtrange men are theſe, who will fetch in God as an *acceſſary* to mans ſin at leaſt; in truth, as a *principall?* For if God, who ſolely and wholly made man, ſo made him, as that he needed a *patch*, and an *adventitious* plaiſter ſo ſoon as ever hee was made, doth it not reflect upon Gods perfection? but if hee were ſo made as that there was a *propenſion* againſt reaſon, and a *rebellion* in his members from the firſt; and if that Rebellion be bad, at leaſt not good; is not God the author of it?

Object. Call they this Gods Image? Or could God then ſee all that he made to be good?

Bellar. *Bellarmines* anſwer in *this* caſe gives me no ſatisfaction at all, *God*, ſaith he, *intended the man: The corruption is but accidentall, as when the Cutler makes a ſword, he mindes the ſword, not the ruſt of it.*

Sol. For (to omit other differences) the Cutler undertakes not to *make* the *matter*, to wit, the Iron or Steel, but onely to *give* that matter a *form*. And the ruſt doth follow the matter, not the form. The ſword ruſts not becauſe a ſword, but becauſe Iron. But now God gives man both; indeed all; nothing elſe contributes; and the ſaying is true, that *who gives matter and form, gives the neceſſary conſequents of both.* But wretched men care not how much they *depreſſe God*, ſo they may *exalt fleſh*.

Let them go. And hold we this *diſtance* ſtill: man is not ſo bad now, but once he was as good. Originall righteouſneſſe was once as naturall as ſin is now, if not more. And this truth carries more in it, then as yet happily you are aware of.

Uſe 1. Juſtifie God in all his ways: againſt cavils of fleſh and blood. Learn hence that which *Salomon* here preſſeth, namely, to *juſtifie God* in all his wayes as holy in all his works. It is a fearfull thing to ſee what proud man renders to God for all his kindneſſe. God made him a moſt glorious, happy, ſufficient creature: his own folly hath perverted his wayes, and now his heart frets, and his mouth chats againſt the Lord: I beſeech you, underſtand your *Originall*, and preſerve your ſelves from the *Peſtilent errours* of

of this age, and know how to plead for God, and to emplead ſin. For example.

You ſhall hear men cry out of *Bloudy doctrine* touching Gods *Decreeing men to fall*; nay, *neceſſitating them to damnation, &c.* *Object.*

Now here learn an anſwer of *Salomon, God made man good,* made him for happineſſe, put him into poſſeſſion of it, gave him power to hold it, but *he ſought out many inventions*, he, he ſought out &c. it was an act of mans *counſell and choice*; hold we to this, though we cannot ſo well conceive the concurrence of cauſes now, as *Adam* did then, or as we ſhall hereafter at the day of the revelation of the righteous Judgement of God. *Sol.* Rom. 2. 5.

Again, you hear men ſay, that *we make God the greateſt tyrant living*, one who *gives impoſſible lawes*, requiring *impoſſibilities* under the *penalty of damnation*, unleſs we will yeeld that man *can fulfill the law.* *Object.*

Now to this Anſwer. *Then was then: Now is now.* When God tranſacted with man he required no more then man *could do*, now why muſt the rule be bended to man? or the debt drawn to his ability, eſpecially ſith the bond ſtands but for *evidence* and mans good? God commits him, ſhuts him up onely to *humble him*, and to drive him to ſeek a ſurety of his own providing. *Sol.* Gal. 3. 23. 24

It's replyed, *that this ſalves not the buſineſſe, ſince, in our doctrine, more is required of man lapſed, then of man in Innocency; for God requires that faith now, which he did not then, and exacts what he never gave, gathering where he never ſtrawed.* Thus they. *Object.*

Wretched men! Doth God *require* any thing in the Goſpel but upon *Goſpel tearms?* that is, that he will *work* the thing required when *ſought* unto. *Sol.* 1.

Again, what though *Adam* had not the *exerciſe* of faith in Chriſt, as neither of patience or ſome other graces, yet he had all in the *roote*, ſeed, and power? The *want* was not in *Adam*, the *ſubject*: but the *ſtay* was the *abſence* of *occaſion*, and an *object*. He had power to do, and to beleeve any thing 2.

that then did or after ſhould concern him, and his place, and condition; and *no more* is required of us now. I never ſaw an Elephant in my life, why? not for want of a principle in the ſubject; the ſame eye that can ſee an Horſe, could an Elephant too, were it preſented to my ſight. I cannot be ſaid *not to ſee it*, but it is not *to be ſeen.*

Object. Laſtly, you heare men thus reaſoning. Why! *I am as God made me, I am cholerick, I confeſſe it, but 'tis my nature: I am ſleepy; Can I help it? &c.*

Sol. Anſwer. There are *Defects* which follow particular tempers, and natures, *Purely naturall*; others which are *ſinfull* flowing from the principles of *Poyſoned nature:* ſinfull diſtempers, are yours, not Gods; you might once have prevented them, you muſt now have them healed. It is an aggravation to lay our faults upon our natures, yea hereby we accuſe the Creator. Therefore in ſtead of excuſing our ſelves or accuſing our maker (as *Adam* and *Eve* did) let us lay load on our ſelves; and that's the next uſe.

Uſe 3. Be humbled, that thou art fallen as thou art. Where ſee for humbling, whence we are fallen, what we *were*, what we *are*. Men love to talke of their Anceſtours, there by to pride themſelves, and can hardly deſcend in themſelves, though tumbled down by Gods hand. Let us, on the contrary, abaſe our ſelves to our eſtate, and befool our ſelves, as we ſee the Bankrupt doth, Once, quoth he, was I well, could I have kept me well; I had mony, land, ſtock, friends and what not? but now I lye under poverty, ſcorn, and contempt. Ah unwiſe man I! In like manner let each of us ſay, Once I was light, now darkneſſe; Once rich in grace, now empty; Once Gods favorite, now an enemy; Once beautifull. now ugly, a very *Ichabod*, my glory is departed, Ah fooliſh man, how was I bewitched! Thus let us rate and chide our ſelves into a low conceit of our ſelves. Howbeit, all this ſignifies nothing, unleſſe we ſee this our miſery in the cauſe thereof. Therefore look upon ſin as a thing moſt pernicious and deſtructive. It is ſin, (ſay) that hath undone me, that hath ruined mine eſtate; caſt me into debt; 'tis ſin that hath ſlain my Cattell, deprived me of my Crop; 'tis ſin, my

ſin

ſin in *Adam* that hath forfeited mine honour, undermined my Authority over creatures. Time was when every beaſt, every bird, every fiſh, would have owned me, would have done me homage: Now my very ſervants trample upon me, my once ſubjects riſe againſt me, as I have againſt God. Lyons are ready to devoure me, Bears to worry me, horſes to brain me, yea, every Caterpillar, worme, flea, makes a prey of me. 'Tis ſin, that hath marr'd my body. Once I had a body perfect, active, ſound, glorious, the more naked the more ſhining: now in ſtead of thoſe beauties behold a ſtench, ſickneſſe, ſhame and whatſoever elſe is bluſhfull. It is ſin that hath ſpoiled my ſoul: at firſt I had near Communion with God, cloſe correſpondency with his will and Image. The peace of God, the joyes of God, the ſtrength and life of God were upon me. Now hell is in my ſoul, darkneſſe and confuſion fills every room; I bear in ſtead of Gods glorious Image, the ugly Image of the devill himſelf, and come as near unto him as my nature is capable. Oh curſe this accurſed thing, Sin, which hath ſo undermined thee, and reſolve againſt it for the future, as we do againſt leſſer evills, we decline ſuch meats as threaten partiall miſery. This rots my teeth, that hurts my eyes, this diſtempers my liver, that my ſtomach, therefore I muſt forbear. Oh fear that ſin that deſtroys eye, and hand, and head, the whole body, the whole ſoul, the whole man. And now bethink thy ſelf of a recovery as decay'd men do; lye not *whining* under loſſes, as *Jacobs* ſons in their wants, much leſſe *run* to baſe, ſharking courſes, as broken chapmen do; But buſtle and beſtir thy ſelf, bethink thy ſelf, Is there no help? is it not *poſsible* to raiſe my ſelf again? yes, there is hope and help, the Lord Chriſt, the ſecond *Adam* comes with the Image of God upon him, as a reſtorer of the breach, he is come to recover what was loſt, to pay what was owing, to repaire our ruines, to recruit us again, he is able, he is willing to undertake us. Nay, the thing is done already, therefore I'le to him, as once the bankrupts to *David*, I will confeſſe with the prodigall, I will beg for life, I will caſt my ſelf upon him, and cloſe with him being offered as an

husband, as the only way for decay'd fortunes, ſo ſhall I be *reſtored* in *blond* and *repaired* in mine *eſtate*. Thus reſolve, thus do, and ceaſe not doing till thou find his *mark* upon thee, his *fruit* and *life* in thee: ſo ſhalt thou find more *life* and *happineſſe in him*, then there was *death and miſery* in the *old Adam*.

Uſe 4. Bleſſe God for the firſt eſtate: and that little which is left to this day.

Laſtly, learn to be thankfull for this firſt eſtate: cloſe with all the Saints in that Song of theirs, *Rev.* 4. *ult. Thou art worthy, O Lord, to receive glory and honour and power: for thou haſt created all things, &c.* It is not *little* that we owe to God, for this *poor eſtate which yet* is left us; for theſe poor eyes, theſe lame limbes, theſe frail bodyes, theſe ſick ſouls, which we labour with every day; We are much bound to him, for the *meaneſt* fare, for the leaſt bit of *courſeſt* bread, the leaſt ſip of *thinneſt* drink, and muſt confeſſe with *Jacob* that *we are leſſe then the leaſt of all his now forfeited mercies*; what thanks then can we render for our *firſt* eſtate, which was every way full, free, glorious, whether we look upon ſoul or body, or place or ſtate, or any thing appertaining thereto; nor is Gods goodneſſe and bounty the *leſſe*, becauſe we have fooliſhly *ſquandered* it away. That greatens our folly and wickedneſs, yet no way leſſens Gods largeſſe and kindneſſe.

Object. But why did not God put us paſt danger and loſſe, but left it in our hands to loſe?

Sol. An ungracious queſtion: ſo the unthrift talks when he hath outed himſelf of his patrimony, Why did my Father truſt me? why did he not *entayle* his land? There is no reaſoning with ſuch froward children, neither content *full*, nor *faſting*. A gracious heart muſt and will be thankfull, as for kindneſſes *intended*, ſo much more *beſtowed*, moſt of all for mercies *reſtored* in Chriſt, who hath mended that firſt eſtate.

SEET.

SECTION II.

Sinfull eſtate of man, as fallen.

ECCL. 7. ult.

[*But they have ſought out many inventions.*]

HItherto we have ſeen that man was *firſt* good, and well ſtated; But doth he *continue* ſo? No, he was made good, but *mutably* good, and ſo of himſelf, he fell from God and himſelf; and ſo we paſſe to mans next eſtate, where we find the caſe is *much altered* with him.

Doct. 2. A ſinfull change in man as now fallen. 1 Time of this change.

He is not what he was, he was not what he is: but now there is a vaſt diſtance between himſelf and himſelf, betwixt this and that ſtate. This the Point, and this the word plainly proves, *Rom.* 3. 10. *&c.* here are layd down two received truths. 1. *There's no goodneſſe in any.* 2. They are *altogether naught*; But was it ever thus? No, *they have gone out of the way*, ſaith the Apoſtle, *they have corrupted themſelves*, and that *from their youth*, *Gen.* 8. 21. They *erre*, and that from *the wombe*, *Pſal.* 58. 3. Yea, from *their conception*, *Pſal.* 51. 5. This better appears, if we may compare eſtates paſt and preſent: 1. Man was good, *Gen.* 1. *ult.* now bad, *Gen.* 6. 5. & 12. firſt he was ſtraight as 'tis here, now perverſe, *Gen.* 17. 9. firſt he bare Gods Image, now mans, *Gen.* 5. 3. firſt he was glorious, now filthy, *Job* 15. 16. abominably filthy. And at this we can the leſſe marvell, ſince his beginning, he comes under different hands; At firſt he was onely Gods workmanſhip, and then there was nothing in him but what was Gods, all was right as God is altogether pure: but ſince, he hath deſerted God and betaken himſelf to thoſe Inventions which himſelf hath hatch'd and Satan fomented, and hereby wrought two miſchiefs at once. Firſt, he hath made

an hand of all his holineſſe. Secondly, he hath made way to all evill, ſin, horrour, ſhame, confuſion, have ſeiſed upon all and rendered him moſt woefull, moſt hatefull; we need not more words to prove a change in him. Their dreams of old who fancied him to be bad from the beginning, either in whole or part, are not worth confutation, we have learned that the devils themſelves were once good, but they kept not their ſtation. Time will be better ſpent in ſearching into the Particulars of this change, as into the *time* when it was, the *nature* of it, the *ſubject* and *extent* of it, *the cauſe of it*, *&c.*

1. Time of this change. And firſt for the *time*; we conclude all in two propoſitions.

1. The *firſt act* of mans will after his creation, was not *the firſt ſin* and *cauſe* of this his *change*; we find *Adam* a while *well* employed, in receiving laws from his maker, in marking as it were, his cattle, in acting his calling, in accepting his Fathers choice of a wife, and thus far he was right. Nor are arguments of ſome *Thomiſts* againſt this, ſo cogent, that they need to ſtay us.

2. It's moſt reaſonable to think that he *quickly fell*, (though not *ſo ſoon*) from his happy eſtate, becauſe Satan was very ſubtill to take him at the advantage, before he was well ſetled, and experienced; and ſecondly, very active, fired with rage and envy. Becauſe he is ſaid to be a *murderer from the beginning*; or very near to it; which beginning muſt commence from man, not from himſelf. Adde hereunto, that he had not ſo eaſily prevailed, if man had been *long* rooted, and ſo better enabled to have made ſtronger reſiſtance; (for I make no doubt but *Adam* ſhould have *growen* and emproved himſelf by experience, as ſome wayes the ſecond *Adam* did) but he took his time, whileſt *yet* they were unexperienced, as is ſeen chiefly in *Eve*, who as yet knew not, as it ſeems, the nature of the Serpent: whereto we may adde this, that ſhe, the ſame *Eve*, had *conceived her firſt born without ſin*, had *any conſiderable time been 'twixt their creation and fall.* But I will not be too peremptory in things more diſputable and leſſe important.

For

For the ſecond, the *nature* of this change. Thus we ſtate it. Firſt, the change was not in *Eſſentials*, for ſuch cannot be ſeparated from the thing, without its diſſolution: but man was for *ſubſtance*, the ſame man before and after his change: Chriſt was eſſentially man, though far from ſin. So ſhall we be in heaven. Therefore if this were the errour of *Illyricus*, it were an errour ſufficiently groſs. We read, that God made *ſubſtances*, he made no *ſins*. Secondly, it was not in *Supernaturals* onely, for *naturals* alſo are abated and eclipſed in him, neither was his *Originall righteouſneſs* altogether ſupernaturall at that time; we may call that (properly enough) *naturall* which is common to the *whole ſpecies*, to all mankind, and paſſeth along in a way of generation, though we cannot expreſſe how. But then the objection is, 2. Nature of this change. 1. Negatively.

If righteouſneſſe be any way naturall, then that ceaſing, man ſhould alſo ceaſe to be man. *Object.*

Sol. The argument will not follow, becauſe *naturals* do admit of *degrees*: ſight is naturall, ſpeech naturall, &c. yet a blind or dumbe man, is yet a man; we may ſafely ſay, that righteouſneſſe was as naturall, as ſin is preternaturall: and we mean no more but that Juſtice was then as naturall, as now ſin is. Sin is either naturall or preternaturall, (if you will ſo call it:) we ſpeak of man in this caſe *Morally* not *Phyſically* conſidered, and heed not what *Ariſtotle* will call him, but what God ſaith of him. This for the negative. *Sol.*

Now poſitively, we ſay that this change is properly an alteration, conſiſting in *Qualities* and certain reſpects. Whereas man held a double correſpondency with God, one *Relative*, as he ſtood in ſubjection to him, and a dependence upon him, as his maker, maſter, father, &c. Another *Repreſentative*, as he bare Gods Image, which he could not properly beare in a relation of Inferiority: he is now much varied and changed, in both theſe. Firſt, of a *ſubject*, he is become a *rebell*, of a ſon a traytour, of a friend an enemy, and ſtands now at defiance with God. 2. Poſitively.

Secondly, whereas he earſt much *favoured* and reſembled God, now he is moſt *removed* from him, and oppoſite to him,

of

of light he is become darkneſſe, as *Paul* expreſſeth it in the abſtract: Semblably, we may ſay of wiſdome he is become folly, of goodneſſe, in a ſenſe, ſin it ſelf, as the very Heathens uſe to expreſſe him. And here is the change, in a mans eſtate both perſonall and locall. Subjection is turned into Rebellion, Conformity into Difformity, and ſo into Deformity, and conſequently, his happineſſe into unhappineſſe it ſelf. Thus for the ſecond Queſtion. Followes the third touching the *Subject* and *Extent* of this change: and this we diſpatch in three words.

3. Extent of this change. Firſt, *all* mankind is changed for the *worſe*, and is warped aſide.

Secondly, all *of* man, every particular both *power* and *part*, is now degenerated; The whole frame of his heart is corrupted. *Gen. 6.*

And laſtly, *all men*, all alike, all involved, and ſuffer this unhappy change.

4. The cauſe of it. The cauſe of this change. Firſt, we exclude not God from any act, though from all ſin.

Secondly, we excuſe not Satan from the ſin, though from ſome acts in it.

Thirdly, we lay the blame where the fault is, upon mans ſelf. To inlarge theſe a little.

1. Firſt, we exclude not a divine concurrence; Gods decree, permiſſive (as ſome ſpeak) went upon it; and this, to ſay the leaſt, we muſt needs ſay, unleſſe we will ſay that God ſtood *Neutrall* in one of the *higheſt* works of providence, neither willing nor nilling it.

2. Secondly, Satan did ſo far concur as to bring a guilt upon himſelf, by tempting man. But the Word chargeth the ſin upon mans ſelf, they have *ſought out*, ſo ſaith *Salomon*, ſo muſt we ſay. Though man would ſhift it from himſelf, and divide it betwixt God and Satan. But 'tis found upon him, and there we muſt leave it.

Object. But how could this be (will ſome ſay) how could man ſo accompliſh it, admit of ſin?

Sol. *Sol.* The Text tells us, he *ſought out* many inventions: and we muſt conſider; First

First, that man was made out of *Nothing*, and therefore apt enough to return into his first principles, and more prone to *privations*, such as sin is, then to *positive* goods, when he is left to himself. 1.

Secondly, he is a *compounded* creature, and therefore in and of himself *mutable*. 2.

Thirdly, he is a *finite* creature, and borrows all from without, and of himself is subject to *deficiencies*, and so may sin. 3.

Fourthly, he is a creature so *bounded* that he cannot see and do, and consider all things at once, and so may fall into *diversions* and excogitancies. 4.

I, and Fiftly, he is a *free* creature, and therefore may *act* or *suspend*, use or not use, his abilities at pleasure. But, it were better happily, leaving these disputes, to look up to God and admire with *Austin*, that things should be *against* his will, and yet not altogether *besides* it; and to bethink our selves how we may *rise*, rather then how we did *fall*. It sufficeth for the present, that we clear God as much as Papists or any others: at least we desire to do it; and if they can teach us how to speak better, and more for the vindication of Gods holinesse, we shall thank them, mean while we mean as well as they, and speak as much for the vindication of Gods holinesse as any *Bellarmine*, or *Arminius* of them all; we say, that God is no *morall* cause of sin, and *Physical cause* he cannot be: sin having only a cause *deficient*, but none *efficient*; we do not say that any precedent decree doth force the will or compell the man. Nor on the other side, do we say that the whole work of sin is only from man, nothing of it from Satan (as he reports, who usually is more modest): but this we do, we set the saddle on the right horse, and say as *Salomon* guides us, Man hath sought out many inventions. Do you understand what I have said, or shall I speak it yet more plainly? we yeeld a *concurrence* of *many agents* in mans change, but with a wide difference, as to the manner of their working. 5.

Estius lib. 2. distinct. 21. S. 11. & distinct. 3.

First, for God; we must not conceive him to be only a *spectator*, in this high work of providence, we must acknowledge his *disposing* hand, his *ordering* hand, his *decreeing* hand,

in leaving man to his own choice: but ſtill without the leaſt ſhadow of ſin. Secondly, for Satan; we muſt not excuſe him whom God curſeth, he was certainly a *morall* cauſe of mans ſin, and did his utmoſt to perſwade.

Thirdly, for Mans ſelf; we muſt ſpeak *Salomons* language, who lays not the fault upon the devill, as no reaſon he ſhould: for a moral cauſe hath no influence, at leaſt no inforcing power upon the ſubject. Much leſſe doth he lay it upon God, who always ſeriouſly diſſwades *from* ſin, Phyſically infuſeth no ill, nor withholds requiſite ſtrength. 'Tis true, fleſh and bloud will cavill and find this baſtard ſinne many fathers: but man is father and mother both, himſelf: ſo the Word ſpeaks it, and *Adam* with all his skill could not ſhift it off from himſelf, though never ſo willing. I ſay in this caſe, as one ſaid in another; In one and the ſame thing many cauſes may concurre, but not to the ſame end, nor in the ſame thing.

Uſe 1. Ever obſerve this diſtinction of a good and bad eſtate.

Now this makes firſt for our information. God, you ſee here, teacheth us a double eſtate; learn we both: God ſets a bound and diſtinction: thus farre goes his work; here begins ours: Now we muſt keep aſunder what he ſo diſtinctly ſevered, the rather becauſe a confuſion here is in it ſelf moſt hurtfull, and by many moſt induſtriouſly endevoured: Oh how do wits ſweat to trouble theſe waters! to this end, that we ſhould not ſee our own faces, nor diſcern which is which. Hence thoſe uncouth concluſions in both eſtates. In the firſt, *There is no ſuch thing as Original Righteouſnes*, no ſuch Image of God as we fancy, ſay the *Socinians*; Next, *there is ſuch a thing*, ſay Papiſts, *but it was not natural*; it was to man but as cloathes and trappings to the body, as if man ſhould not have been born in this ſpirituall armour, as ſome ſpake of Giants for other armour; but come into the world as naked of Grace, as a horſe doth of a Saddle, &c. till God from without do furniſh him. And in the ſecond eſtate, how infinitly do men fumble? Firſt, *Originall ſin that's, to many, a very dream*; There is no ſuch thing: Secondly, yes, ſay others, *there is ſuch a thing, but it is onely imputed:* Nay, ſaith a third, *it's more then imputed*, but yet *without the acceſſe* of any *poſitive malignity*,

malignity, 'tis a *meer* privation. Fourthly, that privation is rather *penall* then *ſinfull*; Fifthly, if ſinfull, yet *not in all*. Sixthly, if in all, yet is it *the leaſt ſin*, deſerving privation of joy and bliſſe onely. Seventhly, *in Saints it is gone*, and ſo gone that we *need not repent* of it, nay, *we ought not*. In ſhort, ſet aſide ſome outward privileges and accoutrements, *man is where he was*, changed onely in externals. Now what ſtronger proof of our declenſion? what a miſerable thing is man become! who rather then he will be beholding to God for his firſt ſetting up, or to Chriſt for his ſupplyed repaires and recruits; rather then he will acknowledge himſelf ſuch a fool, ſuch a beaſt to part with ſo faire an eſtate, cares not what he ſaith, or reports, as to Gods work or his own in either eſtate. Oh madneſs! were it not fit for us to ſay with *Salomon*, God made man upright, but *man* hath undone himſelf? Surely this were fit: but then thinks proud fleſh, what will become of free will? what of merit? what of fulfilling the Law? what of all fleſhly boaſting and excellency? were this granted, then muſt God be juſtified; then muſt man be abaſed. But rather then God ſhall goe away with all the credit, and man with all the ſhame, he will mingle heaven and earth, light and darkneſſe, and come to this, either hee was *never* good, and that reflects upon God; or elſe is good ſtill, and then mought Chriſt have *ſaved* a labour; at leaſt, *much* of his bloud, if the Frier be right, who ſaith, that one ſcar of Chriſt could *Fevardent.* have redeemed all. Good my brethren, admit of light, of truths ſo fundamentall; know a *change*, acknowledge what it is, whence it is: It is from light to darkneſſe, from life to death, from wiſdome to folly, from heaven to hell, from God to Satan. It is an *univerſall apoſtaſie*, and it is *from your ſelves*, you were *Adam*, as the Text here tels you, legally, naturally conſidered, you can blame none but your ſelves, and none could change you, til your wils or minds did change. If as yet, you know not theſe things ſufficiently, ſuffer the word of inſtruction, ſubmit to Catechiſing, conferre with your teachers, peruſe the principles of your faith and religion, or, if already you doe know theſe things, freely acknowledge them,

juſtifie wiſdome and truth to the face of errour, and to the teeth of pride.

Uſe 2. Be humbled mightily for this fall into ſin.

In the ſecond place, let us ſet upon that hard (but ſeaſonable) work of humiliation. The poyſon of *Adams* firſt pride, nay of Satans, ſticks yet in our ſoules; and the truth is, had man the devils capacities, he would be as proud as the devill himſelf; and the leaſt cauſe, and the more ſin there is, the more proud ſtill. Sin is a leaven that heaves and ſwels him, and when hee is *moſt ſinfull*, then *leaſt humble*. And as it puts out his eyes, and hurts his underſtanding: ſo it corrupts his will. Of all things in this world, ſinfull man loves not to come down; he would ſtill be in credit with himſelf, however the world goes. This being our nature, we muſt ſet more reſolutely againſt it; and know that no one work better becomes our condition then the work of humiliation; and therefore we muſt break through all impediments, and ſee what reaſon we have to pull down our ſelves.

Foure great cauſes for deep humiliation.

1. Firſt, we, (onely under painfull evills) we ought to ſtoop; but ſin is *The evill*, even the evill of all evils; that which doth hurt every creature, and would, if it could, the Creator. Now this ſin is found upon us, and ſhould ſhame us as the thief, when taken in the manner.

2. Secondly, theſe ſins are *many* and *mighty*, *we have done as wickedly as we could*, *Jer.* 3. had we had more room for more ſin, we would have bid it welcome; mean while we are as full as we can hold, there's not one ſpare room, *Rom.* 3.

3. Thirdly, had we *but once* offended, one treaſon were unſufferable; *one ſin* would make a breach into *all order*, beauty, peace, reaſon, religion; and the whole creation. One ſinne had let in a legion of devils, a deluge of all miſeries: But now we have *exceeded all bounds* and dimenſions; there's neither number nor meaſure of our wickedneſſe.

4. Fourthly, *all this ſprings from our ſelves*; we ſpin all our poyſon out of our own bowels, *Eſ.* 59. 4. We may pretend occaſions, inticements, enforcements: but when all's done, all theſe excuſes will prove but ſo many accuſations and aggravations: and therefore let us look homeward, and ſtrike the

the right veine, begin where our ſin began, at and in our ſelves, at the heart, at the ſpirit.

This muſt bee our courſe in all our actings and failings; chiefly for the *firſt ſin*; till a man comes to that, hee is never truly humbled. Other ſins are more private, partiall, and ſeem more pardonable, as iſſuing out of weakneſſe, or ignorance or (at the moſt) of a will ſurprized and captivated; Oh but the firſt ſinne which is known by the name of *Originall ſin*, was a ſtrange ſinne, whether the *Subject*, or *Object*, or *Ingredients*, or *Conſequents* be conſidered. More cauſe to be humbled for the firſt ſin, then all that follow.

Firſt, for the *Subject*, it is the ſin of *mankind*, never did all Subjects ſo conſpire in a rebellion; ſecondly, of *all* the man, nothing is exempt. Why? 1.

Secondly, for the *Object*, it is the *breach* of the *whole Law*, whether ingraven or impoſed, and of *the whole Covenant*, as *Hoſea* expreſſeth it. 2.

Thirdly, for the *Ingredients*, it's *every ſin virtually*, and the *death* of every grace *meritoriouſly*. 3.

Fourthly, for the *Conſequences*; it *forfeits all goodneſſe*, life, creation; and is an *in-let to all miſery* and confuſion. We have read of ſome who in their vaſt luxurioufneſſe have caſt away whole Lordſhips, Kingdomes at one throw, have drunk up thouſands at one draught: but theſe were toyes to *Adams* fact. His bloudineſſe was horrid, who wiſh'd all *Rome* one head, that ſo he might diſpatch it at one blow; But *Adam paſſeth*, who at *one* time and blow, beheaded *all* mankind, and ſlew at once all the ſoules and bodies that ever did, or ever ſhall deſcend of him. 4. *Cleopatra.* *Nero.*

Object. But you'l ſay, What's this to us? *Object.*

Sol. Wee are Adam. The ſin in ſpeech, is if a man may ſo ſpeak, ſpecificall. And 'tis but an idle queſtion amongſt ſome wanton School-men, *Who ſinned moſt, Adam* or *Eve*; and whether if *Eve* onely had ſinned, we had been guilty and obnoxious. *The whole kind*, (ſaith good *Auſtin*) is obnoxious, and in this account *Adam* is *Eve*, and *Eve* is *Adam*, and every man is both. I mean it thus: That they muſt not here be *perſonally* conſidered, but as *parts* and repreſentatives of mankind. *Sol.*

kind. God contracted with mankind, and mankind with God. Mankind made; mankind brake the Covenant. There's no precedency of ſexes and perſons in it, only in the manner and order of conveyance there is ſome. And ſo we fall upon the ſecond thing in this ſin, *viz. Habituall corruption*, which follows upon this unhappy act, and this is a Gulf ſadomleſſe, the dimenſions whereof none can take but God, who is the juſt meaſure of himſelf, and of all things elſe. Men can take the altitude and latitude of vaſteſt bodies; but the way of this ſin, is like the Eagles in the aire, the ſhips in the Sea, its height is above all heights; its depth, breadth, and length beyond all our comprehenſion. *You ſhall be like God*, ſaith Satan; there is *the ſnare*, there is the deſign. *Like him?* not in *nature*, but in *ſtate* and condition; *Abſolute, Independent:* his will a law, his judgement a rule: and this poyſon is in him ſtill; every man hath a heart of a God in him, and is his own God, whil'ſt he is in this eſtate, and at this paſſe he is, whilſt he is but naturall. But this was but a *Gull*. What is the event? man is like not God but Satan, he is all fleſh, all brutiſh, nay *deviliſh*, ſaith the Apoſtle, he is a *devill* in and to himſelf; a devill to his brother, with that villain in *Bodin*, hee would kill both ſoul and body, and ſend all the world to hell. He is a devill towards God, and hates him infinitely. The difference between the devill and him, lies onely in *degrees* and *capacities*; elſe there is nothing in us, in a morall ſenſe, but what the devill likes, nothing in the devill but what we do or would like, if God did not bound us, and tye us up. Men have laboured, and that to good purpoſe, to ſet forth the particulars of this ſin, but ſhall I tell you? man is ſo bred in it, and maimed by it, that he cannot well tell what to make of it, where it ends, what a man would be, or what he would think, ſay, or do, or wiſh, if he were left to himſelf: we finde enough for our humbling upon record, I, and in the *beſt Saints*. A man would have been *bound* for *Davids good behaviour*, but *Jeremiah* hath told us, that *The heart of man is deſperately wicked*. It is not indeed beyond *uncreated* mercy, and infinite power and wiſdome: but it is beyond *all things elſe*. Truths and virtues have their limits,

Habituall corruption, the ſecond part of the firſt ſin.

mits, may be defined, diſcerned, confined; whether an angell can ſay, how farre originall ſin may bee extended in particulars, is more then I can tell. This I can tell, that we have cauſe to be humbled for this ſin whileſt we breath.

Queſt. But wherein ſtands this work of humiliation? *Queſt.*

Sol. I will tell you in few. Firſt, in *Conviction*. Labour to be convinced, both by Law, and Goſpell, of theſe things. *Sol.*

1. Firſt, that thy ſin and corruption is *unſpeakable*, (as elſewhere I have ſhewed more largely) againſt all right and reaſon, all light and inſtruction; whereby at once thou haſt made an hand of all grace, and haſt given life to all ſinne.

2. Secondly, that this was *Thine own* ſin, as hereafter I muſt ſpeak.

Thou muſt own it, and acknowledge an hand in all ſin, as to the ſeeds of them; and in all miſeries, as to the deſert of them.

2. Secondly, to Conviction adde *Contrition*: be aſhamed of thy ſelf, tremble, bluſh, mourn, and as *James* phraſeth it, *be miſerable*. Wee grieve, and afflict our ſelves for *other mens* unkindneſſes, and unreaſonable behaviours: bleed under *thine own* ſins and follies, and underſtand that none have done thee ſo much wrong, prejudice and diſgrace, as thou haſt done thy ſelf, whil'ſt thou haſt thus ungraciouſly riſen againſt thy God. ταλαιπωρήσατε.

3. Thirdly, to Contrition adde *Confeſſion*. Clear God, clear his Law, clear all the Jury, that hath been empanelled againſt thee. Yea, clear both men and devils in compariſon of thy ſelf. Say, I am *The devill* to my ſelf, mine is the ſin, and the ſhame.

4. Fourthly, to all the reſt adde *Submiſſion*. Accept of the chaſtiſement of God, *Lev.* 26. Yeeld to his rebukes outwardly, to the laſhes of conſcience inwardly: tell conſcience that he doth but his office; ſit down by its checks, by the reproaches of enemies, by the reproofs of friends, and preachers, by all thy loſſes and croſſes. Say, All is juſt, all is little. If the Lord throw me into hell it's juſt, if he ſpare me 'tis grace: *I will beare the wrath of the Lord, becauſe I have ſinned againſt him*, Mic. 7. 9.

Since

Vſe 3. How we may undo this bad bargain.

Since we have made a fooliſh bargain, and changed for the worſe, what ſhall we do next? is there no way to undo this bargain? That's the firſt queſtion uſually in ſuch caſes: and bleſſed be our God we may as yet go back.

Obiect. *Obiect.* Oh! That I doubt is too good to be true. I had rather then all the world it were to do again.

Sol. *Sol.* That indeed is impoſſible, it is too late to call back yeſterday: but not too late to improve our loſſes, and to ſalve all.

Queſt. *Queſt.* Why, what muſt I do?

Sol. *Sol.* 1. Make thy ſelf ſenſible *whence* thou art fallen, and fare as the man doth, who hath undone himſelf, and beggard his by fooliſh bargaines: he lookes upon his wife, and then ſighs, lookes upon his boy and ſhakes his head, looks upon his Girle, the water ſtands in his eyes; in ſhort he is ready to tear himſelf for his former folly. Do thou the ſame, do as the wife doth, who hath wilfully caſt away her ſelf, and loſt her friends for an unthrift, that uſeth her like a beaſt, ſhe could bite off her very fingers if that would untie the knot: mean while, ſhe repents with all the veines in her heart, ſo do thou. Thou haſt undone thy ſelf, thy wife, thy childe: matcht thy ſelf to a devill, without thy Fathers conſent, who wil uſe thee worſe then a drudge, then a dogge: mourn for this.

2. Secondly, make to thy father as the childe doth when hee knowes not what to do. Truth it is, thou haſt *unchilded* thy ſelf, but thou haſt not *unfathered* him, he hath the Bowels of a father ſtill, and may help thee, with honour enough.

Our children may do an act, which we neither can or may reverſe or repair, not ſo Gods children: he may lawfully diſſolve our covenants, which wee have no authority to make without his conſent: hee may lawfully *forbid the banes*, and ſue out our divorce betwixt us and Satan, annull that contract.

Obiect. But will he?

Sol. I tell thee a father will do much in ſuch a caſe, for a penitent childe, eſpecially when he finds fraud and malice both in the cheater. Therefore cry with *David*, *Lord ſeek thy loſt*

loſt ſheep; Lord diſſolve my Covenants with death: mind him of a former covenant and precontract, as the Church doth; *Lord, we are thine, other Lords have no portion in us, no right over us.*

Thirdly, and above all, Fly to Chriſt, and ſo to God through him. Saints and Angels are but of the Preſence chamber. The *great Favourite*, the Kings Son, who hath his heart and ear, he muſt ſpeak for thee; I mean, Chriſt, whoſe errand it was to *diſſolve the works of Satan*, and all contracts with him, to bring in a *New Covenant*, to *ſave what was loſt*. It is his place and office, he is the *Goel*, the *next* kinſman, he is the *ſecond Adam*, and came purpoſely to reduce us to our primitive Image, ſtate and liberties: and he can do it, *Rom.* 5. there is *more grace* and life in *him*, then there can be *loſſe* and ſin in *Adam:* Hold that firmly: nay, hold three things, which I will ſpeak in as few words, and ſo end this point. Rom. 5. 20.

First, that *none other can help thee.* None elſe can make that ſtraight which is crooked, can ſpeak or work life, but this quickning Spirit. 1.

Secondly, *He can help thee*; he is able to ſave to the uttermoſt thoſe that come to him. 2.

Thirdly, *He will help thee*: he never yet put back any that came in truth to him; he will never undergo that reproach in *Iſrael*, *This is the man whoſe ſhoe was pluckt off*: he will never loſe ſuch an opportunity of evidencing his grace and power: for here is a work fit *onely* for a God; namely, to make the world to go backward; to undo that which was ſo long ſince done; to enforce Satan to throw in thy bonds; to tranſlate thee from a ſtate of death and bondage, to a ſtate of life and advantage: reſt upon him, who was made for this work, and will ſettle thee, (if thou wilt beleeve him, and be ruled by him) in a better ſtate and tenure, then ever thou hadſt in *Adam*; or couldſt have, if an Angel were thy Father, or bound for thee. Chriſt alone is all-ſufficient; there is not a ſecond *Adam* beſides him, neither needs there: If he *the Son make thee free, thou art free indeed*; If he the Son become thy 3. John 8. 36.

thy ſurety. The firſt *Adam*, was not more able to deſtroy thee, then he is to reſtore and ſecure. There ſtay thy ſelf.

And there's an end of this point.

SECTION III.

Mans ſin was cauſed by himſelf.

ECCLES. 7. ult.

[*But THEY have ſought out*, &c.]

YOu hear how ſtrangely man is altered. We proceed to the cauſe of this his change. Who is in fault? not God; he made man *upright*: But man himſelf. *They* have ſought out, &c. The point is open.

Doct. 3. Mans ſin is from mans ſelf.

That *mans ſin is from mans ſelf.* Man is the cauſe of his own naughtineſſe; the Author of his own ſin and undoing, although not of every particular in it. *Salomon* is poſitive, and makes a juſt diſtribution: Mans ſin is either from *God*, or from *himſelf*; not from the former, God: Therefore from the latter, himſelf; nay, himſelf is a free cauſe of his own change: it is an act of his own choyce. Whoſe? Mans, and that at large: not this, or that man, but *man*, all men ſought out ſin, all ſin, all inventions and wayes of ſinning. Summe up all, and the reſult will be, that all the ſins of man iſſue from mans ſelf. This will appear, if you conſider him in his threefold eſtate.

Cleared by his threefold eſtate.

1. First, look upon him at *Firſt*. God put no *ill principle* into him; no creature had any *compulſive power* over him; he had a *true* (though not Independent) *Soveraignty* over his own actions. He mought have ſtood, but he choſe otherwiſe. No man can ſpeak it more plainly then *Salomon* doth; which ſhall ſave

ſave us the labour of further proof, though further teſtimony of God, and conſcience might be added, atteſting this truth.

Secondly, look upon man in *his ſinfull eſtate.* And ſo ſin flowes from him as naturally as waters from a fountain, *Jer.*6. 7. as ſparkles from a furnace, *Job* 5. 7. 2. V. Prov.19. 3 Gen. 8. Jude 13. Jer. 7. Job 5.7.

* *From within, out of the heart of men proceed evill thoughts*, Mark 7. 21. And theſe evill thoughts bedded there, beget *adulteries, fornication, murders, &c.* what not? he is a ſink, a very Sepulchre, an open Sepulchre, and what can you expect thence but ſtenches? *Rom.* 3. 13. *Mat.7.21. Rom.3.13

Thirdly, *in his repaired eſtate*; Man hath ſtill a *body* of ſin, *Rom.* 7. conſiſting of many rotten *members*, Col. 3. From within he ſends forth evill, ſo ſaith *James* more then once, *cap.* 1. 14. *cap.* 4. 1. So that as ſin is *In* him, ſo ſtill, you ſee, ſin is reſolved *Into* him; it iſſues from principles of his own; from his own darkned mind, defiled conſcience, poyſoned heart, and erroneous imagination. 3. Rom. 7. 24. Col.3.5. Jam. 1. 14. and 4. 1.

And as Divinity doth find him guilty, and a *Felo de ſe*; ſo doth Reaſon too. For every *free Agent is Lord of his own actions*, and did he not work freely, he were not a voluntary workman. As things be in nature, ſo in operation. Did not man work *freely*, there were no place for *choyce* and option. *Naturall* agents are determined to *One*, as a ſtone deſcends onely: But *Voluntary*, ſuch as man is, have a freedome of *choyce*. *Reaſ.* 1.

Were not man maſter of his own actions he were not *capable of a law.* 'Tis abſurd to lay lawes upon things which *work by inſtinct*; To reſtrain or command by law fire to heat, or not, is abſurd. Nay, more; He would be *uncapable of good or bad*; as a ſtone is; and conſequently *uncapable of reward or puniſhment*; nay, uncapable of *Chriſt*, and an Holy Ghoſt; which dwels not in ſtocks. In ſhort; Deny this, and you muſt deny man to be *capable of law*, of *deliberation*, of *ſin*, of *puniſhment*. A thouſand ſuch abſurdities would follow, if man ſhould not be the actor of morall things, yet objections are raiſed againſt all that is ſaid. *Reaſ.* 2.

Object. 1. Firſt againſt *Salomons* diſtribution. *Datur tertium*; videlicet, the Devill.

Sol. Though the devill be a phyſical and working agent in his *own ſphear*: yet *to man* he can be no immediate phyſicall agent, but onely morall: He works not immediately upon the *underſtanding*, nor ſo as God doth; but upon the *paſsions* of the body, and images of the phantaſie: All that he can do is, to *perſwade*, incite, ſuggeſt; He cannot, without man, have any *Reall influence*, unleſſe man concur, not onely *paſsively* but *actively* too. True, he can bring poyſon, as a theef ſtollen goods, and leave it with you, if you will receive it: he cannot *force* you to take it: for none hath any Soveraignty over man but God and himſelf. The devill may co-work immediately and phyſically by the mediations of our paſſions and diſtempers: but not ſo, as to excuſe, or exempt us. Therefore *Salomons* diſtribution is ſufficient.

Objections raiſed from mans firſt eſtate.

It is further objected againſt the threefold eſtate of man. Againſt the firſt thus.

1. It is inconceiveable how man ſhould ſin of *himſelf*; Either God left him ſo, as that he was *neceſsitated* to the fall; and then *God is involved*, *man cleared*: Or elſe which way ſhould ſin come in? The devill could not *compell* him, you ſay; neither had he any *evill matter in himſelf*: he could not deſire his own unhappineſſe, and undoing, nor his own error &c.

Sol. 1. God did not ſo leave him but that it was *poſsible* for him to ſtand: God gave him power and intruſted him with it, but God was not *bound* to *act* that power for him; That privilege we have now in the ſecond *Adam*; where God works both the will and deed.

2. Secondly, Satan though he could not *compell*, yet might he *further* mans ſin and guilt by repreſenting objects.

3. Thirdly, for himſelf, though he had *nothing actually* ill in him, yet was he *mutable*, finite; and therefore muſt view things ſucceſſively: he mought ſuſpend his actions, as we ſaid b fore. The firſt ſinne imaginable is *Independence* upon God and *ceſſation* from goodneſſe; which was then in his power.

Ob-

Object. But the Serpent *beguiled* them so, that our first parents sinned ignorantly. *Object.*

Sol. He *beguiled* their *expectations* more then their *judgement*: there was error in their being beguiled, as in every sin: but that error was a *consequent* or *adjunct*, not the *cause* of the sin; *Aliud est peccare ignoranter; & ex ignorantiâ.* But the silencing answer must be, That *Adam then saw his guilt, better then we can now.* And the last day will clear it, *Rom.* 2. Till then we must say as *Salomon* here, and stop the mouth of iniquity with this; *God* made man upright, but *they* have &c. *Sol.* Rom. 2. 5.

For the second estate it is objected. Man is not now to be charged with sin, for first, he is *held* to do Satans will, 2 *Tim.* 2. *Object.* 2. From mans second estate. 2 Tim. 2. 26.

Sol. True, but *willingly*: he *sings* in that cage.

Object. That dyscrasie now in him is *penall*, and he is *passive* in it. *Sol.*

Sol. Not so *onely*, it is not meerly penall, but *vitious* and voluntary: and he is *active:* sin is his food, his sleep, his life, as *Salomon* speaks. *Object.* Pro. 15. v. 14. & 4. 16.

Object. He *cannot* but sin, *Rom.* 8. 7. and *Peter* speaks of such, who *cannot but sin*, 2 *Pet.* 2. 14. *Object.* Rom. 8. 7. 2 Pet. 2. 14

Sol. This necessity comes not from any *outward cause*, but from an *inward principle*: 'tis voluntary, 'tis not imposed, but contracted. *Sol.*

Against the third estate it is objected; That a *sanctified man cannot sin*, 1 *John* 3. 9. *He that is born of God sinneth not.* *Object.* 3. From mans third estate. Joh. 3. 9.

Sol. That is not *simply* said: for the same Apostle assures us, *cap.* 1. *v.* 8. *If we say we have no sin, we deceive our selves, &c.* There is both *actuall* and *habituall* sin in all men: but the words are to be restrained to *matter* and *manner* of sinning; he cannot sin *some* sins: To death, in that degree. And he cannot sin with the *whole* man. There is a seed and a principle in him that resists, he cannot sin, that is, live in a *trade* of sin, as one inslaved to it. *Sol.* 1 Joh. 1. 8.

Object. But *Paul* saith *Rom.* 7. Not I, but sin &c. *Object.* Rom. 7. 20.

Sol. Paul speaks not *de principio Quod* but *Quo:* not of the *Person* but *Principle.* *Sol.* 1.

Secondly, it is not he, because the sin doth not *Redundare* 2.

in perſonam, ingage that, God not imputing it: elſe he denyes not ſin to be *in* him, and ſin to flow from that body of ſin in him; onely it is not *his* in regard of *his affection*, and *Gods interpretation*. The point then ſtands good; Man is the Author of his own ſin.

Uſe 1. Charge thy ſelf with ſin, not others.

Be informed, that is, get a judgement rightly ſanctified, and informed touching this truth; man unſanctified, is all ſelf: ſin admits of no ſearch or reflexion: the proper effect of it, is either ſenſleſneſs, hypocriſie, or impudency: The ſinner yeelds not the *fact*, till found upon him, yea even then he will not yeeld himſelf (with *Saul*) to be in fault, he looks to earth, to hell, to heaven, and will charge *all* ſooner then *himſelf*.

1 Sam. 15.

1. Firſt, for *Earth*; that is neareſt hand. Chide men for defects, it is long of wife, miniſter, the word is hard, &c. Charge them with actuall ſin, it is long of others, they would anger a Saint, make ſtones fall out, fleſh and blood cannot bear it; as times and men be, none can do otherwiſe. Thus ſin pleads: but what ſaith truth? *Prov.* 25. 26. *The righteous before the wicked is a troubled ſpring*: Though he be a ſpring, yet when troubled, it is from his *own* mud: *Whence are brawles*, ſaith *James*, *but from your own luſts?* Surely *wickedneſſe proceeds from the wicked*: The Saints of old lived in *as bad times*, and had *as bad neighbours*; yet never brake out into *our paſſions*: Chriſt, *Paul*, others were as badly entertained; yet never ſwore, raged, &c.

Prov. 25. 26.

Jam. 4. 1.

1 Sam. 24. 13.

Again, for naturall corruption. How do men ſhift it off? *It is long of Adam. What can they help it?* Thus hypocriſie ſpeaks: but what is the truth? *Adam is every man*: the whole ſpecies mankind was in that pair; and their act ſpecificall: ſo *Salomon* here: *They* ſought &c. How can this be? *naturally* they and we are one; *legally* we had one covenant, in the propagation there is a priority, in the contraction of corruption none. So then: other men muſt not own our faults: they may tempt, help forward ſin: but till we concur, we are but *objects*, not *ſubjects*.

2. So ſay for Satan: As he is the great Accuſer, ſo moſt accuſed.

The

The devill owed me a ſhame, and now he hath paid me. *Object.*

Anſ. It is a ſin to belye the devill; indeed he is ſtark naught in himſelf, and towards all: but his ſin, temptations, ſuggeſtions, cannot hurt thee *without thy ſelf.* Unleſſe thou be tinder, he cannot ſtrike fire in thee: thy ſin is not the leſſe for his: therefore *David* though moved by Satan to number the people, takes it upon himſelf. Rebellion is thy witchcraft; in witchcraft there is a confederacy; in this contract, the witch is not excuſed in conſenting; though Satan be ſubtle, and malicious in propounding: ſo here, the truth is, if there were neither man on earth, nor devill in hell, thou wouldſt be poyſonfull and naught now: Therefore know thy ſelf, Satan may hurt *himſelf* by tempting, *thee* he cannot, *without thee.* *Sol.* Joh. 14.

And if the devill muſt not own our faults, muſt God? here mans ſin is truly deviliſh, when it flyes upon God. *I am as God made me,* and I do my *kind,* it is my *nature,* I am *ordained* to it &c. O blaſphemy! can any evill come out of heaven? darkneſſe from the Sunne? death from life? God is neither morall, nor phyſicall cauſe of the evill of ſin: Not the former: he perſwades, commands, allows none: but contrarily diſſwades, forbids, diſclaimes it. Not the latter, he infuſeth none: things work as they be: a good tree cannot bring forth bad fruit. 3.

Object. Blaſphemy objects. God is a *phyſicall cauſe of ſin,* as appears by his acts of *Counſell:* of *Creation*: and *Providence.* *Object.*

Firſt, for acts of Counſell. God *decrees* all, and that's *infallibly.* 1.

Sol. What then? firſt, decrees do not *neceſsitate*: they have no violent operation; there is a decree upon things contingent, and moſt there. *Sol.* 1 King. 12. 15. 24.

Secondly, *Infallibility* and *Compulſion* are two things: There is an infallible decree paſſeth upon all we do: yet we do a thouſand things freely. 2.

Thirdly, decrees do not *over-bear* or *exclude* the will: but conclude it. If we ſee it not, let us ſay, I am blind, not God is bad. 3.

Ob. Yea, but I *am as God made me.* *Object.*

Anſw.

Sol. *Anſw.* No ſaith our text, *God made man upright, &c.*

Object. *Object.* But *he could have prevented* ſin.

Sol. *Anſw.* But he was *not bound to it.* Was it ſutable to our natures? A Prince can bind ſubjects hand and foot, and keep them from riſing. Are theſe fit cords for *reaſonable* creatures? the Queſtion is not, whether God could have made man better, but whether he did make him bad: *Salomon* anſwereth, no.

Object. Exo. 9. 14. *Ob.* Yea, but God *preſents objects*, and *occaſions* of ſin; yea he *hardens* the heart, and blindes the mind, gives up to luſts; and in *our* doctrine, *ſmites ſin with ſin.*

Sol. *Anſw.* True, and in *Pauls* doctrine too: we fear not to ſay, what God reports of himſelf. But how doth God all this? not by *putting in badneſſe*, but by *withholding goodneſſe* undue, by leaving man to himſelf, who would be left. Darkneſſe follows upon the Sunnes abſence; but 'tis from Sublunaries, not the Sunne: God is ſo far from bearing all mans blame, that he hath no finger in it; Indeed *omne malum eſt in bono*; there is a mixture; and what good is, is Gods: what bad, ours. And what ever malice may ſay touching our Atheiſme, making God worſe then the Devill; I know that we mean as well in this as any, and ſpeak as modeſtly, as any that quarrell us, touching this point. God then is no *phyſicall* cauſe of ſin: he muſt therefore be either a *morall* cauſe or none: but that he is not.

Subtrahendo, diſponendo, at moſt, not *evocando.*

Object. 1 King. 20. Gen. 22. *Ob.* He commanded the prophet to be ſmitten: *Abraham* to ſacrifice *Iſaac.*

Sol. *Sol.* Hence it appears that God cannot ſin becauſe the *formale* of ſin ceaſeth upon his command: The prophet owed him his bloud; *Iſaac* his life: if he call for what he gave, it is no injuſtice, in *Arminius* his School.

Object. *Ob.* But theſe things were againſt the law of nature.

Sol. *Sol.* Particular nature muſt yeeld to univerſall. It is not againſt nature to cut off an hand, when the *whole* requireth it.

1. 2. Secondly, *God is above all law*: therefore it is no fault in him to command.

3. Thirdly, Gods will, and ſupreme prerogative is *above our nature,*

nature, and the leſſe law muſt yeeld to the greater. Suppoſe a Juſtice ſends a warrant for me, and at the ſame inſtant the King ſends a Purſevant: It is no diſobedience to the inferiour magiſtrate, to prefer the ſuperiour, &c. Let God then be juſtified, and every man a lyar. 'Tis an horrible ſin to father baſtards upon the innocent: 'tis the higheſt blaſphemy to charge God with the leaſt ſin: and therefore find out the right father.

Next when we are once humbled for what is paſt, let us now look forward, and ſee what is to be done; Surely if men will have ſin prevented, and all well, they muſt *begin* where the diſorder began, at *Themſelves:* ſtudy themſelves, and all is learned; keep themſelves, and all is kept; conquer themſelves, and all is won; blame themſelves, and all is right. This concerns men in both eſtates: but till God convince men of ſin, there is no dealing with unregenerate men: all that we can ſay to them, is this. *Uſe* 2.

Firſt, that they will awake, ſuffer themſelves to be ſtartled by the Law and Goſpell, out of their dreames; and to have its perfect work upon them. Till when, they will not fall out with themſelves, or own their own luſts. 1. Inſtruction to unregenerate.

Secondly, that they will *ſtand up from the dead*, ſave themſelves from a dead Generation; beginning with themſelves, as he ſaid, Lord deliver me from that wicked man, my ſelf. 2. Eph. 5.4.

Thirdly, that they will ſuffer themſelves to be brought bed and all, to Chriſt, to the pool of *Betheſda*, till God ſhall enliven the means, and heale the ſpring, and ſo give life: this is all I can ſtay to ſpeak to theſe. 3.

But for others, we have more to ſay. Are things amiſſe with thee? *Phyſitian heale thy ſelf*, and *ſee* thou be a true Phyſitian to thy ſelf. Begin where he doth. The Phyſitian runs to the *cauſe* of ſickneſſe. Firſt, is it from an *Inward* cauſe? or *Outward*: in the *nonnaturalia?* aire? dyet? &c. Next if *Inward*, is it *Univerſall?* or *Locall?* Again: is it from the head, or liver, or whence? is it a *Plethora?* or quite contrary, an *Atrophia?* And when he hath found the grounds, then he works. Firſt, Purgeth, and there begins with Catholicks, Inſtruction to the Saints.

before Topicals; then applies to the moſt affected parts; after ſtrengthens nature, &c. ſo here. Sick we be: what is the cauſe? Outward? as place, times, men, Satan? theſe indeed may forward the diſeaſe: but the core and root is
Mar. 7. 21. within: *from within*, ſaith Chriſt, *Mar.* 7. 21. True, Satan injects? Nay, ſaith Chriſt, from within; from mans heart and ſpirit, *proceed evill thoughts* &c. So then: have we any bad thoughts? have we unclean luſts? have we any riſing revengefull, any injurious, any malicious crafty projects? any envious, proud, fooliſh, idle, unſetled, nay, helliſh, blaſphemous thoughts? Theſe, *all* theſe come; from whom? not from *one man*, but *men*. So then, there being ſuch a *plethora*, and redundancy, and ſuperfluity of naughtineſſe in the heart, here we muſt begin; purge the heart, waſh the heart, the whole ſoul, (for poyſon is in every part) with Catholick medicines;
Pſal. 51. go to the ſap, as *Pſal.* 51. *David* obſerves his *naturall* Corruption as well as *particular* diſtempers of murder, and uncleanneſſe: This firſt done, then as any one part is more weakned, and affected, ſo accordingly applications muſt be made of Topicals. But firſt, the main frame and conſtitution muſt be amended before we meddle with Symptomaticals; this the firſt. For 'tis not the *ſtrength of Outwards* that ſpoyles us, but *our own weakneſſe*: therefore the Saints begin here, *Job* indents with *himſelf*; *Agur* prayes, that vanity and lies may be removed from *him*, not from the *things*: men bring
Rom. 8. 20 the vanity to the creatures, *Rom.* 8. and put lies upon them; They tell none. The world hath no power, but from us: the
2 Pet. 1. 4. corruption is in our luſts, as the Apoſtle ſpeaks, 2 *Pet.* 1. 4. *We* make them tempting, and Satan ſtrong; whoſe ſtrength is
Eph. 6. 12. Col. 1. from our darkneſſe. Outward infection, muſt cloſe with inward corruption, before it can diſtemper us: Therefore purge well, and that done fortifie grace, as Chriſt ſaith, *Hold poſſeſſion* of your ſoules by patience, by grace. Thus *David* dealt with himſelf, and kept in his paſſions, and kept up his
Eph. 3. 16. hope. Thus muſt we *ſtrengthen* the inward man, *Eph.* 3. Victuall well before a Fight, as the ſouldier doth: We have alſo our warfare, and muſt get our weapons, and armour ready

ready: The world hath ſtrong allurements and ſtratagems; but they are laid in our luſts: ſtrong diſcouragements, perſecutions, and ſuch like; but *their ſtrength* is from *our baſeneſſe*. Why do you fear, (ſaith our Saviour) Oh ye of *little* faith? The fear is not from the *greatneſſe of the danger*, but from the *ſmalneſſe of our faith*. Were faith ſtrengthned, it would overcome the world, and be victorious. Think the ſame of the Prince of the world, Satan himſelf. 'Tis true; he is mighty, but mighty *through us*: were we ſtrong in Chriſt, we were ſtronger then that ſtrong one. It cannot be denyed, but that the skirmiſh is for the time ſharp, nay, ſometimes there is a long ſiege, and we beleaguered: then we muſt do as ſouldiers do; repair breaches, and ſecure all paſſages, and ſtand upon our guard, more then at other times. If within there be any combuſtible matter, away with it, out with it; if any falſe, or ſuſpected party, out with him; and that done, victuall, fortifie, barracado, make our ſelves as impregnable as we can: for that is moſt certain, which before was hinted, *viz.* It is *our weakneſſe*, not the *enemies ſtrength* and power, that ſpoyles us. We might proſecute the compariſon further, and call upon you to make ſure the gates, and outworkes, to keep ſentinell: but the main of all is, Take in *Chriſt* the *Captain of the Lords Hoſts*; fight with his weapons, fight in his ſtrength, ſwear fidelity to him, and ingage him in the fight, and victory is ever on his ſide. To ſpeak all in few; ſee whence all our miſery came; namely, from our ſelves. Had we been true, hell it ſelf could not have ſcal'd us; and there the cure muſt begin: Purge ſelf, fear ſelf, guard ſelf, fortifie ſelf, gage ſelf. For the truth is; we are though not *all*, yet the *worſt* tempters and devils to our ſelves. Ingage we our ſelves to Chriſt, and Chriſt to us, and there lies our ſafety; unleſſe this be done, were we in Paradiſe with *Adam*, or in heaven with Satan, there were no more ſafety to us, then there was to them.

Uſe 3. Gods mercy be admired. Jer. 3. 1. Ezek. 34. 11, 12.

See here the infinite mercy of heaven towards us; God in Chriſt is that husband that will receive a *wilfull wife*, Jer. 3. 1. That ſhepheard, who gathers the *ſtraying ſheep*; not onely, when ſhe is *driven away*, but *runs away* from him, *Ezek.* 34.

That father, who when his prodigall runs from him, runs to meet him with a pardon. Loe! we gave up God in the plain field, preferr'd his enemy, gave him more credit then God; we *choſe* ſin, death, miſery; it was matter of choyce; yea, our *ſeeking*; yea, we could not ſatisfie our ſelves with variety of wandrings. And when we had done God all the diſhonour we could, we ſhewed not the leaſt ſorrow: rather flew out more againſt him, and all his; taking no courſe to do him right. In ſhort; we could do nothing, we would do nothing, for Gods glory, and our own ſoules. Now what did God the while for us? he look'd after us, he pityed us, he took our parts againſt the enemy, he cenſured all that had any hand in our hurt whether principall or acceſſary; and bought us again with deareſt bloud, and hath now given us a *better eſtate*, then ever we had. put us into a better *Adam*, ſet over us a better Guardian, given us better promiſes, better covenant, better ſecurity then before. Oh that we had hearts to ſee the height and depth of this love, the freeneſſe and fulneſſe of this gift! how ſhall we do to love God enough? to prize Chriſt enough? where be our capacities? our expreſſions? All that you can do is this.

1. Firſt, Give your ſelves to God, ſith you have nothing better.

2. And ſecondly, Do ſomewhat for his friends, for Chriſts members, ſince you can reach no higher: do not ſay, when they need thy help, They may thank themſelves; They threw themſelves into wants, and could not tell when they were well; let them for me drink as they have brewed. Oh! Remember that *thou* hadſt a better anſwer from God, follow his ſteps. Labour to humble them, and then ſhew them that mercy, which thy ſelf haſt received. Thou undidſt thy ſelf, and wouldſt not take thy fathers counſell: yet God pityed thee. Oh: but theſe will never have done, they will be ever needy, ever craving, 'tis in vain to help, they cannot keep ought. Think the caſe thine own, prevent them as God hath thee: Give them by the week, lay it out thy ſelf, be thou their purſe-bearer, as Chriſt is thine. As for the reſt, who ſee their folly, and are now willing to work, to ſubmit, to amend; let

let the ſame bowels be in thee, which were in Chriſt, and ſo clear thine intereſt in him: And then,

Laſtly, here is a word of comfort. Be it that my own folly, ſin, pride, unbelief, hath caſt me into ſtraights: yet in that caſe, God helps *Fooles*, as *David* ſpeakes, *Pſal.* 107. and therefore I will to him with *David*, and acknowledge my folly and brutiſhneſſe, and give unto him the glory of his Goodneſſe. *Salvation is of him*; *We have deſtroyed our ſelves*, ſaith *Hoſea*; but who ſaves? God in Chriſt; Death is ours, life is his: make him our *All*, and anſwer all with *Him*; mine is ſhame, and confuſion of face, but all righteouſneſſe belongs to him; Own thine own, and let God have his own; Thine own is ſin and miſery, own that: And yet here *own but thine own*; nothing is ours, but what is *from us*, or *accepted by us*; Satan may lay his brats at our doores, but we need not open the doores for them; he may *inject*, and caſt in ſin: but if we *reject* it, 'tis his, not ours. Conſent may make anothers ſin mine, diſſent may make mine, none of mine. And let this ſtay us; There may be uſe, I confeſſe, in ſome caſes of diſtinguiſhing betwixt *Inbred* corruption, and *forein* ſuggeſtions: but ordinarily it is ſufficient to mark *how ſin is entertained*, rather then *whence it ariſeth*. Thou wilt ſay happily, that Satan makes a very through-fair of thy heart, and will not be hedged out; but be thou ſtill repairing the mounds, and call in Chriſt, to be thy ſurety; and he that prevented thee with mercy at the firſt unſought to, unthought of on thy part, will keep thee to the laſt, and crown his own graces, in his own time, with victory. Mean while never ſtick with Chriſt for any thing, to whom thou oweſt all, but ſin and folly, which thou muſt call thine own onely.

4. Comfort in the midſt of our great folly. Pſal. 107. 17. Pſal. 3. ult. Hoſ. 13. 9 Hoſ. 13. 9.

Conclude with a Caveat for humble walking with God continually. Sith the caſe is altered with us to our loſſe, let us bear our ſelves accordingly: 'tis hard to fall, and to bring down the heart to the eſtate: a man of noble birth can hardly forget his beginnings, and ſit lower, but he muſt, he muſt cut his coat according to his cloth, and conform: ſomuſt we. It is with us as with *Samſon*: now (ſaid he) I'le ſhake my ſelf.

Quantum mutatus ab illo!

ſelf as in former times: but poor *Samſon* is not now the man, his wings are clipt, his hair cut, his ſtrength loſt, till God re-
1 Sam. 2. 3. repair him; he muſt be now a captive, a bondſlave. *Oh talk not preſumptuouſly*, as he ſajd: leave that to others, to dream of their innate principles, of their *ſemina* and *igniculi virtutis*, of the rectitude of their reaſon, virginity and freedome of their will, of their native good, of their hearts and meanings, of I know not what power, more then a paſſive capacity of good: let us know the caſe is altered with us: not preſume as ſome, who will not be old, but think to do now as they could in
Milo Croton. youth; but rather, with the Heathens *Samſon*, have a fear of our ſelves and ſay, *At hi lacerti jam mortui ſunt*, and keep a ſtraighter watch: ſay, I have not the underſtanding that once I had, *Prov.* 30. and therefore muſt beg eye-ſalve, and be content with teaching: I have not the memory that I had, and therefore muſt be content with line upon line: and my conſcience is not as it was, and therefore I muſt not build onely upon my ſelf: mine eyes be not as they were, I muſt ſet a guard; my ſtrength as it was, I muſt not hazzard my ſelf to temptation. Once ('tis true) I could have gone along with God, done all commanded, beleeved all propounded, performed duty without wearineſſe, reſiſted temptation, &c. And therefore as an aged weakened body concludes, I muſt not go as I did, nor fare as I did, nor look upon my ſelf as a young man, but be more ſober and watchfull then heretofore; ſo here. I know now there dwels no good in me, neither can I do as I could have done: and therefore my rule and wiſdome is; Firſt, to humble and abaſe my ſelf before God, and to bewaile my loſſes. Secondly, to deny my ſelf, and fear my ſelf, in all. Thirdly, to make out for a repair: here is ſome difference, An old decayed body can have no hope of a recovery here, his hope is in the reſurrection, but yet there's hope for us, this hope: Firſt, go to our Father, and deſire him to diſanull our covenants with death. Secondly, to our Advocate to plead our cauſe, nay our Surety, nay our God, who was ſent to repair us, to diſſolve Satans workes, and by him we may be reſtored in bloud, renewed in part now, at preſent

ſent have a ſurer title and tenure then in *Adam*, and hereafter a more glorious eſtate then *Adams* was, and ſhall finde our unhappy fall to prove our higheſt preferment.

SECTION IV.

Mans undoing is from his non-dependence on God.

ECCLES. 7. ult.

But they have ſought out many inventions.

WE have ſeen the *cauſe* of mans fall, now more particularly, let us inquire into the *ſteps* thereof. How came man thus to ingulfe himſelf? Firſt, he *goes off from God*; leaves his hold there, and betakes himſelf to himſelf. Secondly, being once off, he *never comes on again*, but rangeth infinitely. Theſe two Particulars compriſe the whole ſtory, and ſtate of man fallen, from the firſt to the laſt, and conclude all the interpretations made of the words. He had *ſought* before, and now what *finds* he? I was caſting up my reckoning, ſaith *Salomon*, but I finde the reckoning paſt my skill. Numbers may be ſtill multiplyed, and there's no end of mans devices; he *ſtill, ſtill buſily and vigorouſly* (as the word in that Conjugation imports) projects more. The Points might be many. We firſt pitch upon this.

Mans undoing is from his non-dependence on God; trace him, and you will finde that his ruin firſt and laſt is from his Independence upon God. This firſt *cauſed*; ſecondly, *continues*; thirdly, *conſummates* all his miſery. *Salomon* implies all this. *Doct.* 4. Mans undoing is from his non-dependence on God.

First, man of good is become bad; what's the cauſe? he gave up God, and fell to his own wits. 1.

Secondly, man is now deſperately wicked; there is no ſounding 2.

ſounding of him; what's the reaſon? he ſtill continues and inlargeth his eſtrangement from God.

3. Thirdly, man is now the vaineſt of vanities: the very ſource and ſeat both, of all vexations. The reaſon. He keeps off from God, and beats out himſelf, with his own inventions. So then view him either in the *entrance* of his unhappineſſe, or in the *progreſſe*, or in the *cloſe* of it. *All* is hence, that he goes out from God, and ſtands out to the laſt. His *turning* from God began his miſery, his not *returning* to God perpetuates it. No wonder, if it be mans caſe now; it is the condition of all creatures, they all ſtand by a manutention. The ſtrongeſt fall, if left to themſelves; as wee ſee not onely in *Adam*, but in the Devils themſelves. Nay, we find it in man now ſomewhat healed and regenerated. Though he hath an immortall principle in him, and a better guard about him, then ever he had, yet ſtands he no longer, then he holds dependence upon God: let him once ſtep out from him, and ſtand High-lone; down he comes, and falls as ſoon into a Guzzel, as into another place. We ſee it, in bleſſed *Abraham*, *David*, *Job*; In *all*, at their beſt, and in their beſt. We might be infinite in proofes, but we wave them ſith the thing is clear to Reaſon: for,

Reaſ. 1. Firſt, what is God whom man leaves, in this caſe? he is *all goodneſſe*, all wiſdome, ſtrength, holineſſe, comfort, life; not onely in himſelf, but to the creature. The joy of our joy, *Pſal.* 43.4. the life of our life, * the ſtrength of our ſtrength; loſe him, and all is loſt: Take away the ſun, and where is light? the fountaine, and where is the ſtream? the root, and where's the tree? The head and heart, as it were, then what's any member? Obſtruct his influence for a time, what's an Angell?

Pſal. 43. 4.
* Pſal. 36. 9.

2. What is man? he lives not in himſelf; the procreant cauſe of his being is alſo the conſervant, his *Eſſe & porrò eſſe* is from God; his being, a meer dependency. Take him alone, and he hath no bottome of his own; but look how Chriſts humane nature had its ſubſiſtence from the Godhead, by perſonall union: ſo hath man, by a ſpirituall union and dependence',

Col.

Col. 1. 17. Join him with all the creatures, and take in them to his ſuccour, and they without God, are but ſo many nothings and cyphers; now put a thouſand ciphers together, and adde nothing to nothing, what's the product *but nothing?* They muſt all ſay, Strength is not in me, help in me. Unleſſe God hear the heavens, the heavens hear not us; and there's the ſame reaſon of all the reſt. Col. 1. 17.

Nay, thirdly, we ſay more. When man is once off from God, power, juſtice, all perfection in God is not onely *removed from us*, but is *made againſt us*; yea, *all in our ſelves* is then againſt us; wit, memory, ſtrength, or whatſoever may promiſe moſt; yea, *all in every creature* is againſt us. 3.

Every thing becomes not onely vanity, but vexation: not wind alone, but the Eaſt wind; a piercing, a wounding reed, as well as a broken reed. 4.

Adde to this, that Satan by Gods juſt hand for this Apoſtaſie ſeiſeth as it were upon all ſtrayes, and empty houſes, as it is in the Parable. If he can but a while part *Adam* and *Eve*, hee makes ſad work, but much more, when he can ſever God from man, becauſe man would be of himſelf, and not lean upon God.

Uſe 1. No e the ſteps of mans downfall.

Firſt, ſee the ſteps of mans downfall: he would needs be abſolute the firſt day, a free-holder, and acknowledge no Supreme, at leaſt would mend his tenure, and be free from all wardſhip, and homage, and ſo quickly outed himſelf of all. See ſecondly, our ſtrange folly, whom long experience hath not yet made wiſe. Oh how impatient are we ſtill of any yoke! no bird ſo weary of his cage, no ſlave ſo weary of his bondage: no ſooner bound Apprentices, but we muſt be made free, like the Prodigal, in the Parable, weary of his father, and muſt bee preſently at his own finding, till he had fooled himſelf out of all. We may ſee our ſelves in Iſrael; they could not abide within Gods mounds. They would not truſt to an *Uncertain Moſes*, or *Unſeen* God: they would have one in *ſight*, in hand; they would not go to God for every penny, and live from hand to mouth every meale, they would be at their own finding and carving, have wells of their own, fleſh of their own,

bread of their own, they would not depend upon Gods *Proviſion*, of a Judge or Generall: they would have a King of their own. Juſt ſo it is with us in all paſſages of reliance and dependence. Men will not reſt in Gods *Authority* and direction. They will *ſuperadde* inventions of their own. They will have more words, then written words, Traditions, more Goſpels then one, more Articles then twelve, more Precepts then ten, more Mediators; more Gods then one. They wil not reſt in Gods truth and promiſes; take his ſecurities and ſeales; but *adde* more. They will not reſt in Gods *Wiſdome* for time and particulars. They are all for the bird in hand, all for ſenſe, nothing for faith. Thus they ſay in plain Engliſh, they will truſt to themſelves, not to God. So for the *Providence*, and point of protection They dare not put themſelves upon God: he is not ſtrong enough, wiſe enough: they muſt ſhift for themſelves, as ſometimes *Abraham* and *David* did. And in point of *Proviſion* and maintenance, they ſay as the childe doth: Mother let me have all, be it meat, money, and what elſe you can name, in mine own hand, and in mine own keeping. Hence in *Matter of fact*, ſuch ſchambling; men ſtrain wits, conſcience, all, to get all out of Gods hands into their own. Faith then no faith, If wit, if flattery, if back-biting, if lying, if hell it ſelf will do it, they will have it, and ſay it was
Zac. 11. 5. a good providence too, as *Zac.* 11. 5. Hence in *matter of faith*, God would be alone in the throne, one God; we upon that account, refuſe him, as the Senate did Chriſt, becauſe he would be All or None: we muſt have (would you thinke it?) thouſands of Gods, as Iſrael; in every City, at leaſt one; God
1 Pet. 5. 10. would be acknowledged the fountain of all grace, 1 *Pet.* 5. 10. Men will divide. *Nature* ſhall do ſomewhat: *Freewill* somewhat. *Some hand*, or voyce, they will have in Election, Vocation, Juſtification, Sanctification, Salvation. They will be *partners*. As they can do nothing without God, ſo God little without them. God would have us own all to him, depend upon him for the firſt, ſecond, third, fourth, every grace; yeeld him the author and finiſher, the Alpha and Omega of all. We truſt to our *own* proviſions, habits, gifts, and would

would prevaile by our own ſtrength: In ſhort; we would not be *confined* to his wiſdom as *onely wiſe*, to his care, his meanes, his houres, and times; but will ſhark, anticipate, and either *contribute*, or *controll* his proceedings, and call this our wiſdome. This the practiſe; now conſider,

First, what a ſin it is, thus to depoſe God: for deny *Providence* and deny *All*: and thus to deify our ſelves. For to *be independent*, is to *be God*. This is to be like Antichriſt, lawleſſe; like Satan, a Belialiſt, that is, *yoke-leſs*. 1.

Conſider next, what a folly it is: we commit two abſurdities at once, we forſake the *fountain*, for a *broken ciſterne*; we forſake the beſt comforts, and as *Jonah* ſaith, our *own mercies*; we leave Gods fire of direction, protection, and conſolation, and walk by a worſe light, our *own ſparks*, as *Iſaiah* ſpeaks, and ſo at laſt *lye down in ſorrow*. 'Tis a thing, both *baſe*, *Jer.* 2. 12. and *bitter*, *v.* 19. a certain forerunner of all miſery and confuſion. Alas! if we will be thus *alone*, we muſt bear our *own ſorrows*, care our own cares, lye under our own burdens, as Rebells muſt, when they withdraw allegiance, and ceaſe to be under protection. Whileſt we go along with God we live upon him, and lye under his protection: but if we will be alone, God leaves us to our ſelves, or ſends us to our Idolls, as *Judges* 10. 13, 14. Think not this a ſmall matter to go a *whoring* thus from God: 'twill coſt a Saint dear, God will break his carnall confidences, *Jer.* 2. *ult.* he will make *our Gods, our own rods*; puniſh us and our Gods together, as once he did in Ægypt; ſee this and be wiſe. 2. Jon. 2. 8. Iſa. 50. ult. Jer. 2. 12. & 19. Jud. 10. 13, 14. Jer. 2. ult.

Uſe 2. Repent, and let God be all again.

Repent we of this our ſacrilege, reſtore God to his Crown, give him the intire glory of his abſolute power, wiſdome, truth, all. Let him *alone* be wiſe, independent, and himſelf. All the ſtrugling betwixt God and man, ever was about this point; namely, *which* ſhould rule, and which *obey*; which direct, and which ſubmit. Now do him and thy ſelf right, give all to him, leave nothing to thy ſelf, but obedience, which is the portion of Inferiours.

Applyed to three ſorts of men.

This is applicable to three ſorts of men.

To thoſe who went off with *Adam*, but are not yet come on again. 1 *Sort.*

again. Let theſe underſtand themſelves: they ſtand guilty of an horrible treaſon till they return: they are outlawed and left naked of protection, of direction, of life, of ſafety, of all; where they left God, they left all their happineſſe, and their way is back again. Their ruine came by deſerting God, and 'tis continued whil'ſt a diſtance continues. Their work therefore is to return; Firſt, for Gods ſake, who is their Lord and rightfull King, and whom they have infinitely offended. Were it but a brother that had ought againſt them, they
uk. 15. ſhould make to him, much more to God, as *Luke* 15. *Father I have ſinned againſt heaven &c.* Secondly, for their own ſakes; whil'ſt they run from God, they run from their own mercies and comforts, into a miſerable maze; there's no end of erring, the heart is reſtleſſe. They are ſure of nothing, but fear upon fear, till they come home to him. Being thus in huckſters hands, they ſtill be cheated and vexed, and at the laſt, as they have lived without God, ſo they will dye without God, which is the height of miſery; for to be without him, is to be worſe then nothing.

Object. *Ob.* Oh! but we have God in his Ordinances, Word, Sacraments, &c.

Sol. *Sol.* 'Tis true, God offers him there: but we have him not till we *accept* him.

Object. I, but we do that, we put all our truſt in God, and expect all from him.

Sol. So we ſay, but if we do *wholly depend*, what means then ſo many inventions? what the uſe of ill means? what ſuch adoring of Creatures? ſo high thoughts when they ſmile, ſo baſe, when they frown? ſo much fear when man, ſo little when God is offended? 'Tis certain; a naturall man is his own God; he depends upon himſelf, his own wit, grace, friends, means, not upon God at all: and the Saints themſelves depend but little; did they wholly reſt upon God, they would be glad to pleaſe, they would not ſleep, till reconciled, as *Joſephs* brethren; They would be even and ſetled in their way. That indeed is Repentance, namely, the *change of your dependence*, when you abhor all that is your own,

and

and put all upon God, do all to him, from him, and his principles: Here then is the firſt work, *To give up creatures*; ſay: My bow, my horſe, my money, nay, my prayers ſhall not ſave me. Salvation is of the Lord, not from the creatures; theſe you may uſe as *ſervants*, but not as *Lords*; amongſt them you may truſt ſome men, with a *moral* truſt, but it muſt not amount to a Divine, for fear of that curſe, *Jer.* 17. Iron heates not but from an heate put to it, the pen ſpeaks no comfort, unleſſe ſome hand guide it, ſome head prompt it: ſo think of all creatures; they cannot ſo much as *think* of us, unleſſe God mind them, much leſſe *pity*, and help us, unleſſe God give pity and help. He is the *God of all comfort*; there we muſt have it, or no where; unite to him, and cloſe with him, and then thou art reſtored. Jer. 17. 2 Cor. 1. 2.

Oh! but I doubt he will not receive me. *Object.*

That's anſwered, in the Parable, *Luke* 15. *Sol.*

Oh! but I have ſtood out long, after Covenants, Sacraments &c. *Object.*

That's anſwered, *Jer.* 3. 1, 2. &c. Jer. 3. 1, 2.

Object no more: ſuſpend thy comfort no longer by adjourning repentance; thou makeſt thy return hereby the *harder*; every ſtep out of the way muſt be *unſtepp'd* again.

To ſuch who are gone out from God the ſecond time, at leaſt in part, theſe revolts prove *moſt dangerous* and *leaſt pardonable*. Thou haſt bin once, as it were, burnt in the hand already; fear the ſecond time: thou haſt tryed both eſtates, now tell me, which is the better? the ſnow of Lebanon; or dirty ditches? the waters of Siloah; or troubleſome ſeas? Tell me whether all the worlds injoyments be worth one hours communion with heaven: and when thou haſt made uſe of thine own experience, lay down creatures; above all, lay down thy *ſelf*: For there is nothing in us that can help us; in truth, nothing but what will hurt us, without God. We cannot ſo much as receive and enjoy comfort, ſo much as apprehend it, unleſſe God give an apprehenſion; therefore deny ſelf, and mortifie ſelf. Say, I took my ſelf for a God, but I am a devill: I thought my ſelf wiſe, but I am a foole; 2 *Sort.*

I conceived my ſelf ſafe, when I had a little grace in my own keeping; but I find that I can keep nothing; therefore henceforward I will deſpaire of my ſelf, know no man after the fleſh, have no confidence in fleſh, but bid adieu to all fleſhly hopes: and then plant thy ſelf upon God, there is no other bound or bottome; *Every gift*, ſaith *James* 1. 17. *Every giving* of that gift; *The uſe*, continuance, apprehenſion, is all of him, he is that principle which communicates all. See nothing but emptineſſe out of him, and fulneſſe in him: therefore cloſe with him by knowledge, by faith, by love: do nothing without him, truſt not thy ſelf in the leaſt: take notice what a treacherous nature thou haſt, how bent to backſliding, *Hoſ.* 11.7. How far thou art ſunk into it, and gone from thy ſelf; how ſweet God was once, and the creature now; how humble thou once waſt, how diſdain full now; how once troubled upon the leaſt eſtrangement, and how now thou canſt live without God, for a long time. And again take notice of thy ſpeed: what thy *then* happineſſe was, what thy now deadneſſe. And ſo conclude with the Church, *Hoſ.* 2. I will return to my husband again, for then was it beſt with me.

Jam. 1. 17.

Hoſ. 11, 7.

Hoſ. 2. ult.

Object. Oh! but I am aſhamed and afraid.

Sol. Anſwer; be neither aſhamed or afraid of *doing juſtice*, of glorifying God. Think what *Samuel* ſaid to revolting Iſrael, 1 *Sam.* 12. Think what God ſaith to backſliding Judah, *Jer.* 4. Think of Chriſts errand, who came to recover ſtraies, and to ſave what was loſt. Think of the Prodigalls entertainment, of our forgiving ſeventy times ſeven times in a day. Think of Gods practiſe with other backſliders, and beleeve the prophets, whoſe work it is to bring thee back to God, as the expreſſion is 2 *Chron.* 24. And which is alſo the main of our repentance; and that is uſually expreſſed by our returning to God, and it ſtands much what in the change of principles and dependence, as before was noted: Therefore here ſit down, make God thy All, and depend upon him for firſt, ſecond, third, every grace.

1 Sam. 12. Jer. 4.

3 *Sort.* So much to the ſecond ſort, now to the third; and they are ſuch as ſtand in tearmes of dependency, but too looſely. I have two words to ſay to theſe. First,

Firſt, let them hold that dependency they have arrived at, as their life. Let not *wit* put them off from *depending* upon Gods directions; nor *pride*, from *ſubmitting* to his Soveraignty; nor *unbelief*, from *cloſing* with his *promiſes*; nor any *change of times*, from their *conſtant adherence*. 'Tis, I confeſſe, a very hard thing to hold cloſe to God, in extremities; when the affliction and the triall is great, then to claſp about God is difficult, as *David* and *Abraham* witneſſe: and no whit eaſier in much peace and proſperity, as we ſee in the ſame *David*, *Hezekiah* and others. In great diviſions, it is a hard thing not to trample and to warp aſide, as we ſee in *Peter Gal.* 2. We are caſt upon *Trying times*, times of Antichriſts rage: and then depending graces, as Faith, Patience, and the like, are moſt ſeaſonable. *Rev.* 14. 12. Our care therefore muſt be to put off all ſelf conceits, and hopes, and dependencies. We have in this caſe, but *too much* wit, ſtrength, confidence of our own. But all our own muſt down: for ſo much as there is of our own in us, ſo much there is of miſery and deceit. Therefore be nothing in thy ſelf, nothing in any creature, nothing in any Ordinance abſtracted from Chriſt: hang the whole ſoul upon him; be no wiſer then Chriſt, no holier, no ſtronger then Chriſt. Make an entire reſignation, and let thy dependence be abſolute and univerſall for all grace, all counſell, all comfort. There is no other bottome or ſubſiſtence. Rev. 14. 12.

But when doth a man Depend upon God? or what is it to Depend upon Chriſt? *Queſt.*

Firſt, to reſt upon his word throughout in the precepts and promiſes. *Sol.* 1.

Secondly, to draw and derive all our ſtrength from him. 2.

Thirdly, to expect all in his way; and that is, in a ſubordination to his meanes, and in a community with his Church: for ſo he conveyes himſelf to each member. Cut the branch from the tree, or the member from the body, there's no life, no growth, *Epheſ.* 4. 3.

Fourthly, in all the meanes, uſe them, but truſt him: take up the care of duty. leave to him the care of ſucceſſe. 4.

Secondly, let them ſtrain towards a further communion; 2.

for

for the beſt of our hearts hang too looſe from God as yet; We are apt, with *David*, to look to the right hand, and to the left, and to be catching at every ſprig We look upon the world, as if it were as full of Gods, as the Roman Senate was ſaid to be of Kings. We deifie every creature. Nay, the truth is, every man would be his own God, his own Chriſt, his own holy Ghoſt, and rather truſt himſelf, then look out to God. This
73. Pſal. ult. wickedneſſe muſt be reſiſted, and this muſt be our ſtudy, *To remove the creature further from us*, and to ſay ſtill with *David*, *It's good for me to draw near to God*; and conclude, that if it be beſt, to come nearer to him, it's beſt alſo to keep our ſelves with him, to do nothing without him: nay, if it were poſſible, not to breathe without him, as *Ignatius* ſomewhere.

Uſe 3. Laſtly, ſee for thankfulneſſe Gods unſpeakable mercy to us, and that in many reſpects.

1. Firſt, in that he would not loſe us when we were looſe from him, as men uſe to do; Let him goe, ſay they, when a man will not truſt them. If he would have put himſelf upon me, I would have ſtuck to him, and provided for him, but ſith he will be of himſelf, let him ſhift for himſelf. Thus men; but not ſo, God: though we would part with him, he will not loſe us; but ſeeks us out, and takes us off, from our own bottomes: and this, (were it but onely thus much) it were a great mercy, though it coſt us ſome trouble. When a bone is out of place, it is a *favour to ſet it*, though it cannot be done *without pain*. Though God ſtop our way with thornes, yet if thereby he brings us home to himſelf, the mercy is great. And therefore look upon this as ſuch, when God, as a father, takes home his bankrupts, takes all out of our hands, more then the duty of dependence, and will truſt us neither with ſoul, nor body, nor eſtate, nor any thing elſe. This is one mercy.

2. But ſecondly, there is more in it then ſo. God provides a new bottom; creates, as it were, a new Tenure. Commits us to Chriſt, and Chriſt commends us back again to the Father, and both to the Holy Ghoſt ſealing us; and all make it their joint work to ſecure ſoul, body, eſtate, all, here and hereafter. This is glorious mercy, here's a bleſſed change,

a ſecure eſtate. God ingageth for thy ſelf, for thy ſeed, to all eternity: Intereſt thy ſelf in him, and there's an end of all thy cares, feares, doubts, perplexities, *Pſal.*94.18, 19.

SECTION V.

Man looſe from God is reſtleſſe in his wayes.

ECCLES. 7. ult.

But they have ſought out [*MANY INVENTIONS.*]

WE come now to the laſt point. They have ſought out *many, &c.*] [*inventions*] ſay we: and the inventions are not few, which are diſcovered in the rendring of the words, * חִשְּׁבֹנוֹת. Our own tranſlation, being full enough, and ſutable to the ſcope, we ſhall reſt in that, and for the matter, take notice of mans *progreſs* in evill, when once he is off from God; he works himſelf out of all, he hath his *devices*, hee hath *many of them*; hee ſeeks, and ſeeks again, and yet again even unto infinitneſs. Whence we obſerve,

* That when a man is once *looſe from God*, and left to himſelf, he becomes *reſtleſſe* and *endleſſe* in his *own wayes*. It fares with him, as with the Sea man, or wayfaring man; when once he hath loſt his rule and directions, and is out of his own knowledge, he is, as it were, in a miſt or maze, walks the round, now backward, now forward, now on this hand, now on that, ſtill in motion, and that ſwift; but all to no purpoſe. It will not offend you, I hope, if I compare him to the Poor Spaniell, which hath loſt his Maſter: he cries, and ſtands

* *Ratiocinia*, ſaith *Jun.* *Quæſtiones infinitas*, ſaith the *Vulg.* *Cogitationes vanas.* *Vatab.* *computationes.* *Pagn.* *Cogitationes.* *Montan.* *Cogitationes magnatum*, ſaith *Lodo. de Dieu.* Λογισμὸς πολλὰς. *Sept.* Πολυπραγμοσύνην. *Symmac.* *Cogitationes alienas à recto.* ſaith *Merc. &c.*

* *Doct.* 5. Man once looſe from God, reſtleſſe in his wayes.

ſtands, he runs and ſtops, he ſmels and ſearcheth, now on this, now on that ſide the way; but knowes not where he is, nor when to make end. It's much-what ſo with man, Trace him from the firſt to the laſt, ſo ſoon as ever he went off from God, he began to rove into a world of devices: and herein worſe then the ſpaniell, which runs to *find* his maſter, but man runs *from him*, as we ſee *Adam* hides himſelf, palliates and transferres his fault, patcheth up a poor covering and is as buſie, to no purpoſe, as his then parts and time would give. Paſſe from him to *Cain* his ſon; ſo ſoon as he went out from God, he became a *Rover*, and both himſelf, and his children fell to *inventions*, ſome whereof God hath turned to mans good. After that, Ambition came in, and then Oppreſſion, and what ever elſe was naught, as a learned man diſcourſeth. And all along, as the world was peopled, ſo ſhops and forges were increaſed. In the end *mans ſelf* was multiplyed within himſelf, in one you had a thouſand. *Gods* were multiplyed, for one there were thouſands. *Religions* and worſhips were multiplyed, for one Temple, they built many, as *Hoſea* notes; for one *Jehovah*, Idols innumerable in every City, in every furrow, in every houſe, river, wood, place, Gods without number.

Grotius, de Jure belli & pacis.

V. Varro in Aug. de civit. dei.

And for practicals, it were infinite to particularize; Men were as wicked, as they could tell how to be, as God complaines of his once people, *Jer.* 2.

Jer. 2.

Come down to the time of Chriſts Incarnation; how many religions were then in the world? how many inventions in the Church, brought in by Phariſees, Sadduces, Eſſenes, and I know not whom? ſince that, how many amongſt Jewiſh Rabbines? how many amongſt Heatheniſh Gentiles? ſtill, ſtill ſtill, as men declined from the truths of God, they added of their own; ſee it in the books of Scripture, in the Sacraments, in ſeverall confeſſions and models of religion, in worſhips, in Liturgies; How did they, who would be thought the chiefeſt Church-men, beat their braines about *new ceremonies* and formes? one Pope addes this, another that, and every one ſomething, till the Church was ſurcharged.

What

What ſhould we ſpeak of Hereſies, and uncouth opinions? how have the Catalogues ſwell'd in our hands? *Epiphanius* mentions ſome, *Auſtin* more, and after him, more and more in every Age. Nay, the Apoſtle in his time, ſpeakes of *endleſſe ſtrifes* and diſputes, of many ſpirits, of different doctrines, which ſince have ſwarm'd beyond all account. There is *invention* upon *invention:* inventions new to confirm the old: new *Additions,* and new *Editions,* and what not?

Now the Reaſons of theſe endleſſe Mazes and purſuits, are many.

God is the *Boundary* of all things; in him, and no where *Reaſ.* 1. elſe, the ſoul finds reſt. There's light enough in him to fill the underſtanding: Goodneſſe enough to ſatisfie the ſoul: Authority ſufficient to command the conſcience and the whole man.

And, ſecondly, man hath no *conſiſtence* of his own: that 2. which is ſaid of fluid things, That they cannot bound themſelves, is true of Man.

Again, he is *too unruly* to be held in by any but God; no 3. mounds but Gods mounds will hold them in.

Adde to this, that he is now *made up of Ignorances,* errors, 4. luſts; and though truths and virtues have their bounds, yet theſe have none.

Again, he is *reſtleſſe,* as the needle jogg'd aſide, till he 5. faceth God: he finds all imperfect, that he deales in; and ſo muſt piece and patch up things as he can. He is made up of *buſie principles,* and the more buſie becauſe now diſtempered, and as it were feveriſh, and hence he runs like a Clock out of order; he is unwearyed in his own way and inventions, and is ſtill adding, as in *Mic.* 6. *Wherewithall ſhall we come before God? will rivers?* will *thouſands* ſerve the turn?

Yet further, he is *unſatisfied* in all that he can do, like the 6. ſwift dromedary, ſtill traverſing her wayes, *Jer.* 2. 23. hurried up and down with guilt *Cain*-like, in the Land of *Nod.*

Beſides all this, when he is empty of God, *Satan ſeiſeth* 7. on him; acts him beyond himſelf; fils him with a ſpirit of fury, of giddineſſe, and all helliſh luſts, feares, objections,

ſcruples, and ſuch like traſh, which multiply like ſo much vermine.

Uſe 1. Admire and bewaile this reſtleſneſſe.

For Information; To what a paſſe man is now brought? he is blind, yet buſie like the Phrantick; then wiſeſt, when he is worſt of all: he muſt now be no leſſe then a God: he is able to make a God of his own, a worſhip of his own, a conſcience of his own, a Bible of his own; weary of nothing but of dependence and confinement. Never was bird wearier of a Cage then he of Gods mounds; then moſt impatient, when he is not left to himſelf. See it in all the paſſages of his life.

1. In civill affaires.

Firſt, *In civill affaires*; he muſt have no ſuperiour: A ſervant in one year grows weary of that yoke; Marry he muſt, he muſt be of himſelf, elſe no bargain. The little apprentice before he hath worn out half his time, muſt buy his time, ſet up of himſelf: and thus it is, for the moſt part, with all inferiours; they are *weary of all Government*, like Iſrael of old; God himſelf could not pleaſe them; they muſt have another King.

2. In ſpirituall.

Secondly, in the *ſpiritnall regiment*; where ſhall you find a man almoſt that will ſubmit to any ſpirituall government? What ſhould I ſpeak of mens carriage towards their Paſtors in that relation? they wil not yeeld to God himſelf. For the purpoſe. God would ſtand Alone, and be ſole Commander, Saviour: Man would *ſhare* with him. God would be the *Only Law-giver*: Men would put in *ſomewhat* into his Lawes. God would be *Onely* worſhipped: Men will not ſit down by this; but they will have ſome hand in all his diſpenſations. We ſee this every day both in *Doctrinals* and *Practicals*. In the firſt; How do men ſweat to *divide* with God? If he bring *Grace*, they'l bring *Will*. If he offer a match with his Son, they'll bring ſome portion. Whither tend all the points of Popery, Arminians, Socinians, Anabaptiſts, but to this, *To take us off* (in part at leaſt) *from a dependency*? So in practicals, whether *work* or *wages* be conſidered, God would have us live by *faith*, that emptying grace; we are all for *ſenſe*. He would have us be *beholding to Chriſt* for all; we will *warm*

ONE

our ſelves with our *own ſparks*. He would have us ſtand to his allowance and maintenance, we will ſhark, and ſhift for our ſelves, and fear that God will be to ſeek, if we did not help him out with our ſupplies. All this while, ſee what becomes of our wit, and how ill we provide for our ſelves. Firſt, we forſake the fountain, and our own mercies. Secondly, we imbrace lyng vanities. Thirdly, we throw our ſelves into a world of perplexities: and laſtly, pull upon our ſelves that curſe of curſes, to be left to our own counſels and inventions.

Uſe 2. Double inſtruction.

Of Inſtruction. Is man thus endleſſe in his wandrings, when he is once left to himſelf? Then firſt, *pity your children.* They go aſtray from the wombe, and the longer they go in their own wayes, the more work, and miſery do they create to themſelves. You may think perhaps that wedlock will tame them, time and experience will teach them: but that's your errour. The *longer they live*, the *more inventive* they will be, and ful of crotchets. Stop them betimes, and be as mercifull to their ſoules, as you be to their bodies. If a limb be crooked, you will ſeek to ſtraighten it, whil'ſt it is tender. If a bone be broken, you will not ſay, Time will work it out: You'll rather ſay; Alas! the childe will be a cripple all his dayes, if he be not timely look'd to: Think the ſame for their ſoules; They are quite diſjoynted, and their faces look the wrong way, do your beſt to ſet them right: at leaſt bring them to Gods bone-ſetters, who may reſtore them. *Gal.* 6. 1.

1. To Parents for their children.

Secondly, *your ſelves*; and the greateſt mercy you can ſhew to your ſelves is, To go from your ſelves to God again. If a man will be ruled by his own reaſon, by his own conſcience, or rather fancy, he ſhall never have done; he will work himſelf out of his own Geares, run himſelf quite off his own legges. Therefore ſay with *David*, *I hate all vain inventions.* Pſal. 119. 113. They are all vain, and I have choſen thy ſtatutes, O Lord. The way is plain, ſimple, even, if we would follow it, as God chalkes it out; *To us*, (ſaith the Apoſtle, in matters of faith) Jud. 3. *there is but One God*, one Lord, one Maſter, one Law-giver, one faith, Once given to the Saints, *once for all* delivered in cleareſt Scriptures: Here ſtick, upon theſe plain principles,

2. To Parents for themſelves.

and decline inferences too farre fetcht in point of practiſe, the directions are very clear. *I write unto you*, ſaith *John*, *that you ſin not*; we muſt plant that reſolution in our hearts againſt all *purpoſed* ſins; next, if we do ſin beſides purpoſe, make up the breach quickly. *We have*, ſaith he, an *advocate with the Father*. Go to him, follow his counſell, in recruiting our ſelves: give glory to God in a way of *Confeſſion*; give right to man in a way of *Satisfaction*; and then for the future, *If yee know*, ſaith he, *that God is righteous*, then know too, *that every one that doth righteouſneſſe*, and none other, *is born of him*, 1 *John* 2. ult. Here's a plain way; now make no bouts, nor ſtrain wit to find evaſions. In matters of Doctrine; ſtrive not to bring opinions to our luſts, and make the Word ſpeak what ſin would have it: make not Scriptures ſervants to our intereſts. So in matters of life and converſation; hold to the rule, *Sin not*, ſaith *John*. Spare inventions,

Object. True: ſin not, unleſſe *neceſſity* diſpenſeth; but God *will have mercy, not ſacrifice*; I muſt not ſterve my ſelf and my children. Sin not, true: if it be *ſimply* and intrinſecally evill; but this that I do, is *not ſin in me*, ſin in this caſe. So in the caſe of repentance; nothing more plain. *Repent*, ſay the Prophets; Repent, ſaith Chriſt; Repent, ſay the Apoſtles. I acknowledge it. but *what is it to repent?* a man may *be too legall* and ſlaviſh. I'll to Chriſt, and what needs more? Say, I have offended my neighbour. If Chriſt forgive me, he muſt forgive me.

Sol. No, ſaith Chriſt, you muſt, to your offended brother too,
Mat. 5. 23, 24 elſe approach not my Altar. Here ſtay, hear Chriſt, not wit; that will have twenty Pleas, It was no wrong, It was but juſt, It is not againſt charity, Who can tel whether he be a Brother or no? or, whether in diſcretion this be the beſt way, all circumſtances conſidered? So again: *We muſt be righteous as he is righteous*; We muſt do as we would be done by; that's the Royall Law: yeeld to this rule, which very Heathens have yeelded to; and caſt not a miſt before thine own eyes; make not thy ſelf beleeve, that thou would'ſt be ſo uſed thy ſelf, onely becauſe thou would'ſt have a licenſe to abuſe another.

It

It were infinite to prosecute all particulars. Beleeve it; there will be no end of wandrings, of fears, doubts, thoughts, till we come in to God. If a man will beleeve himself and give way to his own guides and principles, he will never be quiet: therefore give a flat deniall to them all; by name,

First, to *self-reasonings*. A man would run himself quite out of breath and become mad with reason, if he will exalt reason above God. 1.

Secondly, to *unmortified lusts*. They will hurry a man into all precipices. 2.

Thirdly, to *a scrupulous conscience*, which knowes no end or mean, till it hath wrought out it self, and wearyed the soul, as it befell a poor soul, whose name I conceale, who first made conscience (and that justly) of blessing *food* before received, and then yeelding to some scruples came to this. If I must blesse God for every meale, why not then for every *second course* or dish coming to the Table: and if so; why not then for *every bit* eaten, and every drop let down: and if I must do so in case of meats and drinkes, why not in *all other* things whatsoever? and thus that poor soul made life it self a burden. 3.

Fourthly, to *mans example* or authority, especially when it is countenanced with *seeming sanctity*. If a man make man his guide and his rule, where shall he stay? or which man shall he follow? Rather follow true Guides: that is to say, Give up thy self to Christ with true light, 1 *Pet.* 2. 25. next, make use of thy present light, whether of nature, or of Grace: and next, shut not out any light offered, but receive all thankfully and humbly. Yet further: hold to the sure Rule of Scriptures, and there, first to the Fundamentals, to plain places, to the literall sense, where no incongruity will follow upon it: and for principles; make *neither more nor fewer* then the Word makes; onely be true to such: and for inferences and deductions, though they cannot be simply ejected, yet take heed they be not too farre fetch'd, or too much strained. 4.

Use 3. Blesse God who gives a stop to our wandrings.

Lastly, if the case be so with us, that the further we depart from God the worse we be, and the more we divide like a river,

river, when further from the fountain, or like hayle ſhot, the further it goeth, the more it ſcattereth: Then bleſſe we God for calling us in, and giving a ſtop to theſe our wandrings.

1. Herein hee ſeales up a world of love; for firſt, when would we ever come in again of our ſelves? verily, as a rebell once gone out, is ſo farre from returning, unleſſe pardon and grace fetch him in, as that he runs further and further, ſtrengthens himſelf in his wickedneſſe, ſtudies arguments to palliate his ſin, and to maintain his cauſe againſt his Soveraign: ſo it is here; when would *Adam*, either father or ſon, have returned, unleſſe God had laid hand on him? when would the loſt groate or the loſt ſheep have found themſelves, if God had not firſt found them? men may talk of works preparatory, of, I know not what, congruities, improvements of naturals, and ſuch like wonders; but till God put forth his creating power, and hold forth his Golden Scepter, a wolf will as ſoon turn ſheep; a Blackmore, faire; a devill, a Saint; as ſinfull *Adam* a convert. And therefore for this mercy, bleſſe God.

2. Yet this is not all. What a mercy is this that God takes us off from our minting and coyning new, that is, falſe money every day? our forge is ever going, and going the wrong way. We do not ſtudy to finde out new truths, new duties for practiſe, nor new faults, hypocriſies, backſlidings, errours, for *humiliation*; but new opinions, forms, queſtions, wayes tending to ſtrife and *contention*, to profaneneſſe, and looſneſſe, ſo that *Africa* it ſelf did not more abound with monſters, then we naturally do.

Now herein Gods goodneſſe is to be admired, that whil'ſt we are hatching one unhappy brood or other, he is contriving our return and ſafety, and in his time takes us off by degrees from theſe principles of ours, wit, fancy, deluded conſcience, luſt, ſenſe, and the like; which are ſufficient to trouble our ſelves and all the world.

3. And in the third place, What a mercy is this that he meets with this our wildeneſſe and mounds us in? how many banks, and railes hath he ſet about us? Magiſtrates, and heires of reſtraint, (as they are tearmed) in the State. Paſtours and Teachers

Teachers in the Church. Parents and Maſters in the family. Brethren and helpers in a community. And above all, ſetled us upon two never fayling foundations; Doctrinall, the Word truly tranſlated, and ſoundly expounded to us; and Perſonall, the Lord Chriſt, who is made our Guardian, our Guide, our Prophet, our ſurety; who is ſo faithfull, that he will never faile us; ſo full, that in him our ſoules ſhall find eaſe and reſt, and be ſecured from ſtarting, if we will put our ſelves under his yoke, *Mat.* 11.

And now we are fallen upon the next eſtate of man, *viz.* his *Reſtauration* in the ſecond *Adam:* and of this we ſhall ſay more, if God ſhall pleaſe to give health and opportunity. In the mean, we ſhall (if God inable) ſpeak ſomething in the generall, leaving the particulars touching Chriſts perſon, natures, offices to ſome other time, as we ſhall ſee cauſe and finde leaſure.

An end of this Text in *Eccleſ.* 7. ult.

SECTION VI.

Saints by Christ are in a very happy estate.

ROM. VIII. I.

There is therefore now no condemnation to them which are in Christ Jesus, &c.——

WE have look'd upon man in a double estate: we have seen what he was in *Gods* hand, what in his *own*. Now we are to enquire what he is in *Christs*: These words will give us a generall hint thereof. Where Three things must be done, (if we do well.) First, the order; Secondly, the meaning; Thirdly, the use of the words must be found out. For the first, they come in by way of Inference, that's confessd. But whence they are inferr'd, is the question.

Order of the words.

Bellarmine, I remember, knits them to the 7th Chapter, especially to those words. [*Not I, but sin, &c.*] And his conceit is this. There the Apostle had proved lust, i. e. *reliquies and dregges of Originall sin*, to be no sin, and here he concludes, Therefore there is no matter of condemnation in Saints. But this cannot stand. For, *first*, the conclusion is too wide for the premises, if they were true; since other sins may damne, though Originall sin did not. *Secondly*, the Premises and ground are not true. *Paul* doth not say, That concupiscence and the reliques of originall corruption are no sins; he saith the contrary, over and over in that Chapter, in so much as *Arminius* cannot beleeve, that what he saith, can

De amiss. grat. &c. l. 5. c. 7.

agree

agree with a ſanctified eſtate. As for that verſe, [*not I, &c.*] the Apoſtle doth not diſpute, whether there be ſin or no in him, that he yeeldeth, but from what principle that ſin comes; from a principle of fleſh, not of grace. Let's ſet by this then. *Ames* knits theſe words to the fifth Chapter. Others to the ſeventh. *Others*, beſt of all, as I conceive, to the whole diſcourſe foregoing. The Apoſtle having proved our Juſtification by grace, or faith, or Chriſt, which upon the matter come all to one, and taken off ſome objections, and abſurdities in the 6th and 7th Chapters, which might at firſt ſight ſeem thence to flow, he now like a good Artiſt ſums up and infers the main concluſion; as if he had ſaid. Now then ſince 'tis cleared that Chriſt is a root as well as *Adam*, and as full of life as he was of death, and puts forth this life effectually to free us from all manner of deaths, it hence followes, *Therefore there is no condemnation to them that be in Chriſt*. This the order and cohærence.

Now for the words; what's meant, in the firſt place, by Condemnation? Here we divide again. The Popiſh ſenſe is this, There is no matter condemnable, nothing worthy condemnation in Saints. This ſenſe we cannot receive, for then it will follow that there is nothing worthy abſolution and pardon in them: Then were they free from all ſin, for ſin, as ſin, is deadly, *c. 6.* at leaſt free from all mortall ſin, which the ſtate and ſtory of *David*, *Salomon*, *Peter*, and thouſands more do ſufficiently confute. This therefore muſt not be it, What then? The word imports a condemnatory ſentence, as *Mark* 10. 33. and elſewhere. There is none ſuch abides the Saints, the law is diſcharged, and diſarmed of its condemning power, as to Saints, they are removed from under it; the law borrowes its condemning ſtrength from ſin, and that's taken off as to the guilt and power of it; as the Apoſtle after ſpeaks. *Is it Chriſt*, ſaith he, *that juſtifies, who ſhall condemne?* ſo then the beleeving Saints are paſſed from death, they come not into condemnation. Some objections are made by the Jeſuits againſt this interpretation. But 'tis not worth while to dwell long upon them. Meaning of the words.

Object. Firſt, This were to make the Apoſtle to ſpeak abſurdly. There is no condemnation, no hell to living Saints; who knowes not this? whil'ſt I ſee them upon earth, I am ſure they are not actually condemned in hell.

Sol. Anſwer, the Saints, (notwithſtanding this Jeer,) find it work enough to beleeve that they are not under the condemnatory ſentence of the Law: and he mought, if he had pleaſed, ſee a wide difference betwixt *Sentence* and *Execution.*

Object. I but, If Saints have ſin, they muſt needs have guilt, and that merits damnation.

Sol. It doth ſo; therefore are they freed in Chriſt, and of *grace* not of *merit.*

Object. I, but ſin, and guilt, and puniſhment cannot be ſevered.

Sol. True, not for merit, yet they may in the execution; and if they be inſeparable, why do they in their doctrine of Inumane ſatisfaction ſever them?

Object. I, but ſhall we impute falſhood to God? will he ſay there is no ſin in Saints, when there is?

Sol. God doth not ſay there is no ſin in them, no deſert of death, that's their ſaying, God onely ſaith, that for Chriſts ſake there is no *execution or actuall condemnation of them.*

Object. Why but then, what's the ground and reaſon that no condemnation paſſeth upon ſuch, and of what extent and latitude is this propoſition? reacheth it to all under the Goſpell, ſince the covenant of Grace?

Sol. To all *in Chriſt*, to all as are in *him*, as once they were in *Adam*; that is to ſay, to all that are branches of him, and members of that body whereof Chriſt is head, and a principle of life: For to be in Chriſt, (to touch that by the way) is not onely to be united to Chriſt by knowledge, ſo that we be in the faith, and Chriſtian Religion: but that we be incorporated into him, by faith and the ſpirit, united to him in love and life, ſo that we have our ſubſiſtence and dwelling in him, 1 *John* 3. *ult.* He that is thus in Chriſt is paſſed from death to life, he comes not under a ſentence condemnatory, *Joh* 3. 18. and 5. 24. he ſhall ſit on the bench in the day of Judgement,

not

not ſtand at the barre, there to be arraigned; but why all this, becauſe they *walk* after the *ſpirit?* So indeed our Countrey-man *Stapleton* would have it, but that's againſt the whole diſcourſe of the Apoſtle in the foregoing Chapters, and that were to confound Law, and Goſpell. The Text doth not ſay, there is no condemnation, becauſe they walk after the ſpirit; he meddles not now in the concluſion with *the cauſes* of Juſtification, thoſe he handles elſewhere, ſome before, ſome after, but now he is upon *the ſubjects*, and perſons juſtified, and tells us in this place, not why they are juſtified, but who they be, and how qualified; or if you will, the cauſe or ground of their freedome is upon this account, becauſe they are one with Chriſt: the evidence and proof of this becauſe they live under a new guide or Law, walking not after the fleſh, but the ſpirit. And thus for the words. Now the reſult hence is this.

Doct. Saints by Chriſt, are in a very happy eſtate.

Saints in Chriſt are in a very happy eſtate and condition. That's our Point, Our renewed eſtate is as *good* in *Chriſt*, as it was *bad* in *Adam*. It is not for nothing, that Saint *Paul* makes this his higheſt ambition to be all in Chriſt, and nothing out of him, *Phil.* 3. 9, 10. or this to be the higheſt honour and commendation to be ſtyled *Saints in Chriſt*, Phil. 1. 1. *Brethren in Chriſt*, Col. 1. *Churches in Chriſt*, in his firſt and ſecond Epiſtle to the *Theſſalonians*. This the higheſt dignity, the beſt ſeniority; *They were*, ſaith *Paul*, *before me in Chriſt*, Rom. 16. 7. and 11. Our Saviour himſelf makes this the main of his Miniſtry. Firſt, to call men to him; then, to perſwade an abidance in him: and to this very end hath eſtabliſhed an everlaſting Miniſtry, that thereby men might be *called into the fellowſhip of Chriſt*, 1 *Cor.* 1. 9. Nay, and into the Glory of Chriſt, and his moſt glorious priviledges, 2 *Theſſ.* 2. 14. Now that our condition is not more deſperate out of Chriſt, then bleſſed in him, will further appear, if we conſider this eſtate, either ſingly, or in way of compariſon. To begin with the latter.

1. In compariſon of others.

Firſt, *Adams* eſtate in innocency was (as we have heard) a very rich and glorious eſtate; he was heir of all the world, held

1.

all

all of God immediately, he was in the actuall poſſeſſion of all required Graces, and had in himſelf a power of perpetuating his eſtate in Fee ſimple upon himſelf and his for ever: a faire eſtate, but ſhort of ours now. *Adam* had not *the heir himſelf* as we have, had not ſo near an union with God as we by Chriſt; he had a good *Land-lord*, but not a *Father* by marriage; nor had he that ſecurity and warrantiſe, againſt all pretenders and claimers that we have: *he* held God by the hand, but *God* holds us. To ſay nothing of another life in heaven, which whether *Adam* heard of, is more then we can tell.

2. Secondly, the holy Angels in heaven, are doubtleſſe in a very good condition, their eſtate is free, glorious, ſure, yet ours in Chriſt our head, exceeds theirs. They are *ſervants*, we are *members*; they are the *friends* of the bride-groome, we the *bride*; they have their perſonall glory and life, but we the ſame for ſubſtance with Chriſts; *Joh.* 17. They are near to Chriſt in place and employment, but not ſo near as we, who are fleſh of his fleſh, and bone of his bone.

3. Thirdly, the Saints now in heaven, are in a bleſſed ſtate, and for time, have gotten the ſtart of us, yet for the ſubſtance of the matter, we have as good, as ſure an eſtate as themſelves; the difference lies in this, they are ſeiſed of it in *perſon* and in *part*, we in our *proxy* and *head* Chriſt, there we alſo ſit, *Eph.* 2. neither ſhall they be perfected, till we come to them; now then to cloſe this comparative conſideration, if our eſtate in many things exceeds *Adams*, in ſome things the Angels, if for the main, we hold pace with the ſoules now in bliſſe, having the ſame both heire and inheritance, our eſtate is certainly good; *Adams* was good, the Angels better, the Saints beſt, and the Saints is ours for the ſubſtance of it.

Eph. 2. 6.

2. In a ſingle conſideration. Secondly, This further appears if we ſurvey the thing in it ſelf, and look upon it in the *cauſes* of it. Secondly, in the *ſubjects*, or poſſeſſors of it. Thirdly, in the *privileges*, and benefits of it.

1. For the cauſes of it. For the firſt, it is an eſtate of Gods own making. We are, ſaith

ſaith the Apoſtle, *of God* in Chriſt, 1 *Cor.* 1. 30. and for us is Chriſt, *of God*, made wiſdome, righteouſneſſe, redemption, all. It pleaſed God out of the riches of Grace to take counſell with himſelf alone, how to make man, as happy, as man needed to be. And whereas before, though he had a vaſt eſtate, yet was *he wider then his eſtate*, and thereupon ſtep'd over his bounds; he was pleaſed to reſolve upon an *eſtate larger then man*, even his *own eſtate*, Glory, Joy ſo farre as communicable, and enters him upon that, even upon his Maſters *Joy*, as it is in the Goſpell; and *Glory*, as it is, 2 *Theſſ.* 2. And whereas man was not at firſt *himſelf*, but as they were once uſed to ſpeak of ſuch as were under Covert *without head*, God reſolves now upon a head and Guardian, *Chriſt*, and the concluſion is, Chriſt ſhould pay all and have all. Hereupon the Father gives the Son, the Son gives himſelf to purchaſe an eſtate, and to inſtate us in it. Now conſider what price the Father ſet upon that his Son, the Son of his love, and thence inferres the greatneſſe of the eſtate; for what loving Father will part, with the life ſhall I ſay? nay, with one limb of his childe for a whole world? why, Saints in Chriſt have ſuch an eſtate as God was content to redeem with the bloud of his Son; a precious *purchaſe*, and therefore a precious *ſtate*. Conſider alſo Chriſt and his worth. He lookes upon the eſtate, when it was to be purchaſed; and when the matter was propounded to him, and ſurveyed by him, he was willing to *ſell* himſelf to his *skin*, to his *ſoul* to compaſſe it: now certainly, that ſtate muſt be very glorious that hath *God* for its *founder*, God for its *purchaſer*, God for its *price*. 2 Theſſ. 2. 14.

2. For the poſſeſſors of it.

For the ſubjects and heires of this eſtate, to ſpeak them all in one, it is Chriſt myſticall. Firſt, *Chriſt*, the heir apparent of all, the Kings *eldeſt*, the Kings *onely ſon*. Secondly, Chriſtians, that is, the Church in one body, the Kings onely *Daughter*, upon whom this ſtate is ſettled, by way of *Joynture* ſhall I ſay? or rather, *Dowry*: now when the *King* of Kings ſhall drive a *match* between his *onely ſon*, who is *heire* of all, and his *onely daughter* by adoption, (as the

ſon

ſon by nature) as once he did between *Adam* and *Eve*, and *ſettle both worlds* upon them, as he did the firſt upon *Adam*, how can it be but that the eſtate will be very rich, and every way full? And that will appear yet further to you, if you conſider the laſt things, *viz.* The *privileges* and properties thereof.

3. For the privileges.

Firſt, it is a *ſpirituall* eſtate, it lies not here in the *dirt*, as *Adams* firſt eſtate did, it lies in *light*, *Acts* 26. it is *undefiled*, as *Peter* ſpeakes. And upon that account the more excellent, becauſe it is ſo ſpirituall; for, of things, ſpirituals in their natures, are *beſt*, as moſt nearly approaching the *beſt of all*.

1. Acts 26. 23. 1 Pet. 1. 4.

2.

It is a *free* eſtate, a *created tenure* whereto none can pretend, free from all incumbrances, all forfeitures, decayes, impoſitions, endowed with all immunities: here is freedome from the Law, in its rigour, curſe, irritation, ſting; though it remain in its *directive*, and *detective*, and *corrective* uſe, yet its *deſtructive* power is taken away; *there is no condemnation*, ſaith the Text. Freedome from wrath, Satan, ſting of conſcience; in a word, from all bondage. We were indeed formerly in a ſtate of vaſſallage, but the Son makes us *free*, *John* 8.

Joh. 8. 36.

3. Col. 2. 10. Rom. 8. 32.

Thirdly, it is a *full* eſtate; in Chriſt we are *compleat*, Col. 2. Yea, with the Son God gives us all, *Rom.* 8. all *things* are ours, all *perſons* ours, becauſe *Chriſt* is ours, and Chriſt is *Gods*, 2 *Cor.* 3. ult.

4.

It is a *firm* eſtate. All is everlaſting, unchangeable, unmovable, unfading: all heires, Joint heires, with Chriſt. If the ſtate ſtand good to him, it will to us: *We* ſhall ſpeed as *he* and the *Father* ſpeed, *Joh.* 17. Now the *Son* abides for ever, and the *Daughter* abides for ever, the eſtate dies to *neither*, and *neither* to *other*. We are heires as of the things *promiſed*, ſo of the *promiſes* themſelves, *Gal.* 3. *ult.* *eſtate*, and *writings* are all made over to us: by Chriſt we have right to all; *in* and *with* Chriſt, we are in the *poſſeſſion* of all, in his right, and in our name, *livery and ſeiſin* are given and taken. Thus you ſee the ſtate. Now

Now if you ask me a reaſon, why God hath ſettled ſuch an eſtate upon *us*, *us* beggers, *us* bankrupts, *us* traytours? I can give you none other then what the Apoſtle hath given me, 2 *Theſſ.* 1. the *motive* is, meer grace in God through Chriſt; the *end*, that Chriſt may be glorified in us his body, and the fulneſſe of him, who is the fulneſſe of all, *Eph.* 1. ult. and to be admired by us to all eternity. Or, if you will have it in Chriſts own words; It is the *Fathers* pleaſure to give this eſtate, which is ſomtimes called an Inheritance, ſometimes a Kingdome, a glorious kingdome, an heavenly kingdome; Gods kingdome; Chriſts kingdome; The Saints kingdome. We will ſay no more at preſent, though much more might be ſaid touching the excellency of this eſtate in the immunities and prerogatives thereof. We come to Application. *Reaſ.* 2 Theſſ. 1. 12 Luke 12. 32.

For thoſe who never yet cloſed with Chriſt, theſe muſt be exhorted, as they love themſelves, to come to him. For Motives. Conſider, *Firſt*, the *neceſſity* of ſo doing. Not onely in regard of *his* precept, Come to me, all ye that are heavy laden, &c. but in order to *themſelves*; for, no Chriſt, no inheritance, *Gal.* 4. 28. Without Chriſt no life. They dye in their ſins: he that hath, ſaith *John*, the Son, he hath life onely, hee that hath not the Son, hath no life, 1 *Joh.* 5. 12. He is the Ark, without which there is nothing but death; he is the City of refuge; you dye, if you fly not thither. *Adam* leaves you under ſin, ſin cals for Juſtice, and Juſtice will perſue you to the Gates of that City. Other remedy there is none, the *ſecond Adam* was onely able to remove the hurtfulneſſe of the *firſt*. There muſt be *Adam* for *Adam*, as there was ſerpent for ſerpent in the wilderneſſe, covenant for covenant, grace for grace. I know ſome men talk of another paſſage diſcovered, and opened to heaven: But as *Paul* ſaid in another caſe, though there be Gods many, and Lords many, yet to us there is but *one*: to *us* in the word; to *us* in this Hemiſphere of the Goſpel there is but *one way* made known, *one Lord*, *one Jeſus*, *one living way*; *Uſe* 1. To be happy, come to Chriſt. 1.

and in this ſenſe alſo *living* as well as in others, that it never dyeth or changeth. What ſecret wayes the Lord is pleaſed to betake himſelf unto, we are not to inquire into; our rule of faith is not Gods prerogative, but his will revealed in the word. Let us ſubmit to this rule, and ſuffer our ſelves to be convinced by the Goſpel, that there is nothing but ſin, and guilt, and death, and ſlavery, and hell, out of Chriſt, but he alone is our life, our way, our truth. If we come to him, he *caſts out no* man; if we come not, we *caſt away* our ſelves.

2. Conſider the *poſſibility* of recovering our ſelves, and our eſtate, if we come to him. Herein man in his loſt eſtate is beyond Devils. Chriſt hath made him capable of Salvation. He came on pur poſe to recover him loſt, to redeem him ſold, and forfeited; and by the Goſpell to bring again to light, what was baniſhed and buryed, to wit, life and immortality. That's his buſineſſe, and hereunto he is all ſufficient, perfectly able, as the Apoſtle ſaith, to ſave to the worlds end, all that come to him. There is no ſtay on his part, if any thing hinder, it is from us.

Heb. 7. 25.

Object. Oh, but we cannot come to him. When didſt thou try?

Sol. what means haſt thou uſed? what prayers? or what paines haſt thou been at? It is not want of *Can*, but want of *Will*, at leaſt it is a *wilfull impotency*, as Chriſt layes the charge, You *will not* come to me, that you might have life, *Joh.* 5. 40. You *will not* ſaith he. there's the miſery; you *will* not come that you may have life, I offer life to your dead ſoules, you *will not* receive it.

Object. I, but I have not the power of willing.

Sol. Come to him that thou maiſt receive this power, he is a quickning ſpirit to ſoules, as well as bodies; and if thou unite to him, he will as eaſily raiſe thy ſoul out of the grave of ſin, *Joh.* 5. 25. as he did the dead body, by the touch of the Prophets bones.

Queſt. But how can I come to him?

Anſw. Come to his ordinances, attend his mouth, yeeld to convi-

ctions

ctions of the word, and in private propoſe good queſtions. This the *woman* of *Samaria* did, and this maiſt *thou* too. And if thou wilt ſuffer thy ſelf to be drawn thus by theſe cords of love, Chriſt will in no wiſe caſt thee off. For all *that the Father giveth me, ſhall come to me*, ſaith Chriſt, *Joh.* 6. 37. And for my part, *I came to do my Fathers will*, v. 38. And my Fathers will is this, *that I ſhould loſe none*, v. 39. but *give life to all that ſo come*, v. 40.

Conſider the *certainty of* ſpeeding if we do come; the eſtate is already purchaſed and ſettled, writings ſealed, and proclamation made to all; *Ho! every one that thirſteth* come and *drink freely*. It was Chriſts very errand to bring us in again; he ſtill employes his meſſengers, and invites us ſaying, *Come, all things are prepared*. He offers marriage with us upon eaſie tearmes; your foreskins will be dowry enough, as *Saul* ſaid to his Son in law; therefore come and make no more doubts; I ſay to thee, as they ſaid to the blind man, *Be of good comfort, ariſe, he calleth thee*. Caſt away thy ragges as he did, and ſpeed as he did, who immediately received ſight, *Mark.* 10. 49. &c. 3. Eſ. 55. 1. Rev. 22 17.

Oh, but I fear he will not accept me. It is no ſmall thing to be ſuch a Kings Son in law. *Object.*

Well, try as *David* did in his caſe, do as *Abigail* did with *David* himſelf, *David* wooes her, ſhe is ſenſible of her diſtance, and acknowledgeth her unworthyneſſe, but yet ſhe followed the call, accepted the motion, and it proved a match. *Sol.*

I, but there is one thing ſticks with me, had I like intereſt in Chriſt, as I had in *Adam*, I could promiſe to my ſelf as much good from *this Adam*, as I have received hurt from the *other*. But now there lye ſhrewd blocks in my way, firſt, this doctrin of *particular election* doth much diſcourage me. *Object.*

And why ſo, I pray? Is it not more comfortable to hear, that ſome ſhall *certainly* be ſaved, then that it is *uncertain*, whether any at all ſhall be ſaved? for thus runnes the do- *Sol.*

ctrine, touching generall redemption, and generall (if you will ſpeak contradiction) election, *viz.* Notwithſtanding Chriſts death and price paid, ſalvation is ſuſpended upon mans choice, and it is uncertain what choice he will make.

Object. *Object.* Yea, but if we deſcend to particulars there is no *particular* word given out to me.

Sol. *Sol.* Neither is there any *particular barre* or caveat put in againſt thee, be thou Jew or Gentile, Bond or Free, Traytour or Felon, all is one in this caſe. There is no exception lies againſt thy nation, thy condition, thy perſon in particular. And as to that particular of Election, thou maiſt have far better aſſurance, that thou art elected, then that thou art not.

Queſt. What's to be done then?

Anſw. 1. Firſt, be ſure of this, that there is nothing but ſin and death, nothing at all of life, or righteouſneſſe out of Chriſt. None in thy good meanings, none in thy good nature, none in the meanes and ordinances of Chriſt abſtracted from his Spirit, therefore lay down all thine own, all naturall righteouſneſſe, all legall, all perſonall, with all unrighteouſneſſe; ſo farre make uſe of the Law as to fire thee out of thy ſelf, and all ſelf-confidences, and that done look up to Chriſt,

2. In the ſecond place, and cloſe with his *perſon*, for ſo it muſt be in this marriage. There muſt be *perſon* to *perſon*, not perſon onely to the eſtate; and for thy further incouragement, take notice what the Goſpell offers.

Encouragement to match with Chriſt.

1. Firſt, for the perſon ſaving, It is the *Lord our righteouſneſſe*. The great *redeemer*, the mighty *deliverer*, who comes Authorized out of *Zion* to turn away ungodlineſſe from *Jacob*, Rom. 11. 26.

2. Secondly, for the parties delivered, (for we ſay no more as yet of the deliverer) Jeſus Chriſt his Meſſage is to the poor, to the broken hearted, to the captives, to the blind, to the bruiſed, to the moſt loſt men, and to the greateſt of ſinners, *Luk.* 4. 18. So that if thou be loſt enough, poor enough bad enough deep enough in hell, the Saviour is ſent to thee.

Thirdly,

Thirdly, for the meanes, where Chriſt offers himſelf, hee comes cloathed in an ordinance, in a promiſe, every promiſe is full of Chriſt, whole Chriſt, who is tendered to us in each Article, and Seal of the Covenant, and is indeed before-hand with us in Baptiſme, which at leaſt is as much as *Judah*'s *Ring* and *Staffe*, though no arguments of *Thamars* goodneſſe, yet evidences good againſt *Judah*. 3.

Fourthly, for the Tearmes, they are very free and gracious. First, let fall all other hopes, and cry with ſome Martyrs, *None but Chriſt*, no husband but Chriſt, no portion but Chriſt, none other Law-giver, Prophet, King, but Chriſt alone. Secondly, receive as ſole, ſo whole Chriſt, to all intents, and purpoſes of Salvation. Make him thy ruling Chriſt, as well as thy redeeming Chriſt; he becomes author of Salvation to them that obey him, *Heb.* 5. 9. Give up thy ſelf wholly to be ruled by him, take him for better and for worſe, and the bargain is made. The eſtate paſſeth with the perſon, *our* broken eſtate fals to Chriſt, he ſtands ingaged to all *our* debts, and *his* full eſtate becomes ours, all *his* privileges are made over to us, as were *Adams* incumbrances. Now then ſith you are all for good eſtates, good tenures, clear titles, labour to be thus inſtated in Chriſts eſtate, and ſay as ſhe, *Give me children or elſe I dye*, ſo *Lord give me Chriſt* or *elſe I dye:* and as *Abraham* once, What doth all this availe me, if I have no heir of mine own? ſo think thou, what will all the riches, and titles, and accommodations in the world availe me, if I have never a Chriſt? and this the firſt uſe. 4. *J. Lambert.*

Uſe 2. Beleevers ſhould keep cloſe to Chriſt.

For ſuch as are already come home to Chriſt; Keep you well whil'ſt you are well, we ſmart yet for our firſt fall, though through grace there is ſome remedy provided againſt that; but take heed of a ſecond, if wee fall from the ſecond *Adam*, there's no more ſacrifice, nor ſacrificer, no new word of Salvation, no new Chriſt; God hath ſaid, and done all that he meanes to do in order to Salvation by his Son, *Heb.* 1. 1. Hereupon it is, that our Saviour in the Goſpel, and his Apoſtles in their Doctrines and Epiſtles, drive mainly at per-

perſeverance in the faith once given, and call thick upon us, for perſiſting therein, for ſtanding faſt, for ſtanding out, for overcoming and continuing to the end, in this bleſſed eſtate of grace, wherein now we ſtand; and labour nothing more then to take us off, from all other Chriſts, Goſpels, Doctrines, wayes, eſtates; it is the main drift of all or moſt of the Epiſtles. For well did they ſee that a continuance was as neceſſary as an entrance; they well knew our unſteadineſſe and fickleneſſe, and how licoriſh our nature is after novelties; nor were they ignorant of Satans wiles, of perilous times to come, and therefore have they given us ſo frequent, and ſo loud warnings. Now beloved ſeeing you know theſe things before-hand, beware that you be not drawn away from your own ſtedfaſtneſs, 2 *Pet. ult.* Rather grow in grace, and in the knowledge of Chriſt, and herein be ſo much the more ſerious, by how much the more buſie the tempter and his agents be. Let me tell you, all the Doctrines of later Editions drive moſtly at this, to wreſt you from this eſtate in Chriſt, and to create and eſtabliſh another title and tenure. Hence thoſe new wayes of happineſſe without Chriſt. Hence the revivall of our crackt title in *Adam*, hence the deniall of Chriſts purchaſe, hence the addition of joynt purchaſers with him, hence the adding of more ſtrings to our bow, and the ſuperadding of our righteouſneſſe to Chriſts *ad corroborandum*, yea and the depoſiting of all the evidences and aſſurances with our ſelves. Look to your ſtanding, and be true to your colours, Chriſt hath bought you to himſelf, and hath liſted you into his ſervice, betray not his right, who will never, never, never, as he ſaith *Heb.* 13. deſert you, if you flinch not from him: you know in whom you have beleeved, continue in the faith of Jeſus, as you have been taught the truth in him. Abide in the communion of Chriſt, in the grace of Chriſt, in the power of Chriſt, find all your hopes, joyes, life, ſafety, and ſubſiſtence in him alone, fetch all your ſtrength and life from him, nothing from any other, hold all of him, flye to no other title, aſcribe all to him, and, in a word, owe to him,

and

and to him onely, all wiſdome, righteouſneſſe, ſanctification, redemption, ſalvation: whole Chriſt, or no Chriſt.

Having ſecured our own eſtate in Chriſt, let's caſt (in the next place) for our friends, eſpecially *children*. Worldly men, who ſee no higher then the earth, will travell with their children, whil'ſt they labour under an evill eſtate world-ward. If a childe be in depth or in priſon, they wil put under ſome ragges, to pull out their *Jeremy* where he ſticks. This is no more then they will do, nay, then we ſhould all do, for an enemy; nay, for an enemies beaſt, *Exod.* 23. 5. Therefore as *Saul* beſtirred himſelf for his countreymen, *Moſes* for his, nay, *David* for his ſheep when invaded; ſo muſt we much more for children thus ingulphed, and the rather, becauſe we have been inſtrumentall in their miſery. In the Law, the ſlave was to have his liberty for his eye ſpoyled: We have put out the eyes of children, and muſt indevour in way of recompenſe their liberty; and as in caſe of Juſtice, there was heretofore allotted eye for eye, tooth for tooth, &c. So now in mercy and juſtice both, we muſt labour to reſtore to our undone children eye for eye, hand for hand, ſoul and body, for body and ſoul. But how can this be done? however it ſpeed, this muſt be our endevour, and reſt we muſt not, till we have done our utmoſt to repair their eſtates. This is the common and conſtant care of all Parents, to ſee their children ſetled ſomewhere in ſome eſtate, and the quieter, and fuller it is, the more the heart of Parents is ſatisfied: now 'tis certain, that there is no comfortable, no ſecure eſtate, till they come to be ſtated in Chriſt.

Uſe 3. Get children into this good eſtate.

Exod. 23. 5.

But they are ſo already, *Chriſtians* they are ſo ſoon as Baptized.

Object.

Sol. *Sacramentally* they are ſo, and that ſhould encourage us the more, becauſe God is ſo farre before-hand with us and them: but we muſt not reſt here; *Outward Baptiſme*, is no more then was *outward Circumciſion*, which was no thing without the *new creature*; when Chriſt is formed in thy children, when thou ſeeſt in them, the eye of Chriſt, the mouth, and

Sol.

and heart of Chriſt, Chriſts Image drawn quite over them, then are they ſafe and thou happy; till then thy feares and cares, (if thou haſt either, for their ſoules) are endleſſe, and all thy paines and coſt, are loſt upon them, if they be loſt. But ſtill the queſtion is, what can I do to bring in children:

And how this may be done.

Queſt. I cannot give grace?

Sol. *Sol. Do?* do what is incumbent upon thee to do.

1. Firſt, bring them to Chriſt in the Ordinance of *Baptiſme*, there mourn for that curſed condition, which thou haſt brought upon them: pray that God would baptize them with *water* and the *Holy Ghoſt*.

2. Next, as they grow up, ſo teach them the *uſe of Baptiſme*, and the nature of that Covenant, whereof that is a ſeale.

3. At all times ſet them good copies and examples, and let inſtruction and correction be duly applyed; If thou place them abroad, have a care of ſetling them in good families, and under a good Miniſtry. This gives thee beſt hopes of Religions continuing in the family; And though poſſibly there may be an *Eſau* amongſt them, yet ordinarily ſome either in the firſt or next generation, prove good: however, this is the beſt ſervice thou canſt do to God, the beſt thanks thou canſt return to Chriſt, the beſt work thou caſt perform to the Church and Miniſtry, the greateſt mercy thou canſt ſhew to thy poſterity, the wiſeſt way thou canſt take for thy ſelf: ſo ſhalt thou engage their hearts more to thee, *Mal.* ult. ſo thou ſhalt more comfortably dye, when thou ſeeſt them thus placed *with*, and matched *to*, Chriſt. A poor man may poſſibly preferre his childe by a good match, none like to this of marrying them to Chriſt. Sith then a way not onely of *recovery* but of *preferment* is found out, be not wanting to God, to Chriſt, to the Publick, to your ſelves here to your poſterity hereafter; if they may be happy, leave them not miſerable; if they may be found in Chriſt, leave them not in Satan, in hell.

If

If this ſtate *in Chriſt* be ſo happy, when we are thus united to him by vocation, and hold communion with him through juſtification and ſanctification, and receive perpetuall influence and ſupportance from him, then inferre hence two things. *Uſe* 4. Double inſtruction.

Beware how we ſlight ſo great a privilege in others; Is any a *Saint* and member in Chriſt? acknowledge Chriſt in him, receive him though in ſome things differing from us, and in many things inferiour to us: have not the glorious faith of Chriſt in reſpect of perſons. If Chriſt be not aſhamed to call them Brethren, *Heb.* 2. If God be not aſhamed to call them children, *Heb.* 11. 16. why ſhould we bee coy of their acquaintance? Think the ſame of every faithfull Preacher. If Chriſt own him as his Embaſſadour, and gives him the title *of the Glory of Chriſt*, why ſhould we ſlight any ſuch, becauſe of ſome differences or infirmities? I go further, If any Church or ſociety of Chriſtians be in Chriſt, why ſhould not we look upon them as *Paul* did? Grace and peace, ſaith he, be unto the Churches at *Theſſalonica* and elſewhere, which are *in God the Father* and *in Chriſt* the Saviour. Doubtleſſe the Church of *Theſſalonica*, and at *Corinth* had their blemiſhes, errours in ſome doctrinals, failings not a few in practicals, yet becauſe they were *Churches in Chriſt*, the Apoſtle ownes and honours them. The Churches of *Galatia* were much declined, yet *Paul* and the Brethren with him, look upon them as Churches of Chriſt. The ſeven Churches of *Aſia* wanted no faults, and thoſe of no ordinary alloy, yet are they *Golden Candleſticks* in Chriſts eye, and ſuch as he converſed withall. And if ſo, why ſhould we ſeparate from them; or bring up an ill report of any of them? 1. Slight not ſo great a privilege in others.

You will ſay happily that you meddle not with particular perſons, you conceive hopefully of many that live amongſt us: but the thing queſtioned is, about the ſtate and conſtitution of our Churches, if that be *Antichriſtian*, what communion then with *Chriſt*? *Queſt.*

Brethren, if there be any amongſt you, who are indeed *Sol.*

tender, and fearfull in this caſe, I beſeech you with all the mercy, mildeneſſe, and earneſtneſſe that I can, to lay aſide all prejudice, and ſeriouſly to conſider theſe things. *Firſt*, what a grievous thing it is to miſname, or miſvalue any eſtate in Chriſt. *Secondly*, whether you dare ſay, that none of our Churches, or of like community be in Chriſt. Study I beſeech you, what *ſtates* a Saint or Church in Chriſt, and what nullifies or forfeits that ſtate. Try whether you cannot find ſome footſteps of Chriſt, ſome *Seales of* his *Miniſtry* amongſt us, and if ſo, why may not that houſe and habitation pleaſe us that pleaſeth him? why may not we dwell, where Chriſt is pleaſed to dwell? Object not, thouſands of failings; the queſtion is, whether we have a *true being in Chriſt*, and if he be amongſt us as *head*, and *root*, why ſhould not his be acknowledged *members*, and *branches*?

Queſt. But how can we partake with ſuch, but we ſhall be partakers of their ſins?

Sol. How did Chriſt? he was daily in the *Temple*, and at *Temple Services*, amidſt the *Phariſees*, and other *Doctors*, yet no way partaker of their errours and abuſes: he inwardly diſtaſted them, and outwardly diſcountenanced them; do thou the like, and then thy preſence (being onely Locall, not Morall) doth not fetch thee within a guilt.

Queſt. *Object.* Oh but we have no power to cenſure and whip out offenders as Chriſt did.

Sol. *Sol.* Conſider firſt, whether any ſuch power be due to us. Secondly, whether we may take it up of our ſelves. Thirdly, whether the abuſes are ſuch, and ſo malignant, as that they will warrant a forſaking of the aſſemblies. So long as Chriſt is there, what fear of being *member* of that *body*, which hath *Chriſt* for its *head*?

Queſt. But the abuſes are of ſo high a nature, as that there is no tolerating of them.

Sol. *Anſw.* That's an high charge: be ſure of thy grounds, before thou layeſt ſuch an aſperſion upon a ſociety which beares the face of a Church: in judging raſhly thou maiſt poſſibly

poſſibly ſin againſt the generation of the righteous, therefore conſult, and conſider, and then give ſentence; for clear it is, that as we muſt not partake in ſin, nor joyn our ſelves to Harlots, ſo neither muſt we be more ſtrict, and ſevere then Chriſt himſelf: therefore drive things to an iſſue, this or that Church ſo called, either is, or is not in Chriſt. If not in Chriſt, we have nothing to ſay for it, out of Chriſt, there is nothing but death and darkneſſe; If in Chriſt, 'tis true it may be, there may be juſt cauſe of mourning, great need of reforming, but when we have done all that lies within our power and calling to do, whether then there be ground for a divorce and deſertion, think thou of that: and think adviſedly, leſt thou *condemne* where Chriſt ſaith, *there is no condemnation.*

2. Comfort to them that are in Chriſt.

Secondly, let not this conſolation ſeem ſmall to us, that we are taken into ſuch an eſtate. Say, though poor as to the world, ſay, a ſcorn of men, a ſlave to men, be thy eſtate as bad as Malice can make it, or Phanſie conceive it, yet if thou be in Chriſt, thou art in a bleſſed condition. Time will not now give, to ſpread before thee the particulars of this eſtate; how *unworthy* thou waſt of it, how *freely*, and yet how *dearly* it coſt thy Redeemer, what an infinite gulph and diſtance there is betwixt thy former, and this renewed eſtate; work theſe things upon thine own heart in private: ſay, once I was a *ſlave*, now *free*; once *Satans*, now *Gods*; once an *enemy*, now a *childe*; once a *limbe of Adam*, worthy to be hanged up as a traytours quarters, now a *piece of Chriſt*; once *curſed*, now under *bleſſing*; once for *hell*, now an heire of *heaven*; once a *damned* creature, now there is *no condemnation*; once death was terrible, the grave dreadfull, but now in Chriſt, I am more then a Conqueror. To be *under Chriſt*, is a great privilege, he is the Tabernacle of many coverings to ſhelter us, and our hiding place; but to be *in him*, to be made one ſpirit *with him*, is to be as high, and as ſafe as we can be, and therefore enjoy that privilege.

And how this may be known.

Queſt. I, but how ſhall I know, that I am in Chriſt?

Sol. 1. The Word tells thee, *He that is in Chriſt is a new creature*, old

2 Cor. 5. 17. Rom. 7. *ad princip.* Gal. 5 25. things are pass'd, the old man crucified, 2 *Cor.* 5. the old husband buryed, *Rom.* 7. old lusts mortified, the old world dead to us and we to it, *Gal.* 2. and 5. Chapters, and we redeemed from our old conversation, 1 *Pet.* 1. 18. Our old guides and leaders cashiered, 1 *Pet.* 4. 2. *Eph.* 2. 2. —— Secondly, *All things are become new*, a new mind, a new understanding, a new heart, a new nature throughout, a new *creation to all good workes*, Eph. 2. 10. The Holy Ghost formes whole Christ in us, the minde of Christ, the heart of Christ, the tongue of Christ, whole Christ we are under a new guide, the Spirit of God, (here *Rom.* 8. 2.) gives Lawes, we are led Gal. 5. 25. by the Spirit, and walk in that Spirit, *Gal.* 5. 'Tis true, the flesh sometimes transports, and commits a rape upon us, but the Spirit is the guide and guardian of choice. —— Thirdly, a new aime, and end in all, as Christ did, not please himself, *Rom.* 15. 3. but sought the publick good, so is it with his members in their measure. Briefly, all is made new, new hopes, new joyes, new feares, new delights, new desires, all new, all eyeing Christ.

2. He that is in Christ, is a fruitfull branch, *Joh.* 15. Christ Joh. 15. 5. hath no useless member, every one doth its office, bears *fruit*, its *own* fruit, in its *own season*, and bears all *to Christ*; find thy self thus renewed, thus pruned and made fruitfull to an increase of fruitfulnesse, then we can tell thee that to thee there is no condemnation, no bondage, no curse, no hurt, no hell: nay, we can say more then so, then all *persons* are thine, all *things* thine, all *times* thine, all *estates* thine, because Christ is thine, 1 *Cor.* 3. 22.

Object. *Object.* But I have many objections against all this.

Sol. *Sol.* Like enough so; the Apostle foresaw that, and hath prevented thee in this, and the foregoing Chapters: for instance; I am a childe, say'st thou, of *Adams*.

Sol. Thou art so by *nature*, but by the *grace* of Adoption in Christ thou art a *childe of God*.

Object. *Object.* But I am a captive to sin.

Sol. *Sol.* A captive *of sin* rather then *to it*: sin surpriseth thee, but

but ſore againſt thy will: Thou cryeſt for help, *Oh wretched man!* who *will reſcue me?*

Oh! but I have a world of ſin. *Object.*

I, but *there is no condemnation*; that ſin, ſaith *Paul*, is not *thine*, though *in thee.* *Sol.*

Oh! but I am compaſſed with mighty temptations, afflictions and the like. *Object.*

Yea, but *all ſhall work for thy good* in the cloſe, and thou ſhalt find it ſo. *Sol.*

Oh! but I can do nothing well, not ſo much as pray, or begge for my ſelf. *Object.*

I, but the Spirit of Chriſt, *helps our infirmities*, and utters it ſelf, when we cannot utter our ſelves. *Sol.*

Oh! but I tremble at the accuſations of Satan and conſcience; at the thoughts of thoſe terrible things to come, Death, Judgement, &c. *Object.*

'Tis God, ſaith the *Apoſtle, that juſtifieth, and who then ſhall condemne?* it is Chriſt that appears for us, who dares appear againſt us? it is Chriſt that hath killed death, buryed the grave, cowed Satan, overcome all, and who then ſhall ſtand up againſt us? *Sol.*

But how ſhall I be able to hold out, when the aſſaylants are ſo fierce, the defendant ſo weak, when there are ſuch variety of changes to paſſe through? *Object.*

The *Apoſtle* hath ſaid all, *neither life, nor death, nor Angels, nor devils, nor perſons, nor things preſent, or to come, nor height, nor depth, nor any creature one or other ſhall be ever able to ſeparate us from Gods love, which is in our Chriſt and Lord.* *Sol.*

FINIS.

28 MR 59

A SERMON

PREACHED TO THE

HONOVRABLE HOVSE

OF

COMMONS

Assembled in PARLIAMENT;

At a Publike *Fast*, *May* 25. 1642.

BY

ROBERT HARRIS late Pastor of *Hanwell*, Doctor of DIVINITY, and President of *Trinity* Colledge in *Oxon*.

Published by Order of that House.

PSAL. 10

14, *Thou hast seene: for thou beholdest mischiefe, and spite to requite it with thy hand. The poore leaveth himselfe to thee. Thou art the help of the fatherlesse.*

17. *Lord, thou hast heard the desire of the humble: Thou wilt prepare thy heart: thou wilt cause thy ear to hear, &c.*

LONDON,

Printed for *John Bartlet*, dwelling at the Signe of the gilt Cup neer St. *Austins* Gate, 1653.



TO THE HONORABLE HOUSE OF COMMONS,

Now aſſembled in PARLIAMENT.



Now tender what you are pleaſed to owne: ſooner I could not, becauſe wanting time & health, *I had onely* broken notes. *I am now come as neere my ſelfe, as my notes will helpe me. It was my reſolution from the firſt, to hold me to the worke in hand, the* work of the day, *the* work of my calling; *accordingly I made, and purſued my choice, waving all diſputes* Sacred, *or* Civil. *Things ever move beſt in their owne* Sphere: *And O that all things might ever runne in their right channell! My worke was to* Mourne, *to* Preach; *not to* Parliament-it: *and I never brought a ſadder heart to a buſineſſe. Nay,* The diviſions of Reuben *ſtill ſticke, and have left thoſe impreſſions, which will not off. I bleed ſtill* Judg. 5. 15.

in the breaches of Dying Ireland, *and in our* Home-Jealouſies. *Alas! That* Brethren *who promiſe and purpoſe ſo well, work and ſweat ſo hard, ſhould ſo hardly underſtand each other. There is, I feare, a* Divine diſpleaſure *in it.* Pſal. 133. 3. *Where* Unity *is, the* bleſſing *is. The ſpirit of* Iudg. 9. &c. *Iealouſy & diviſion is a Meſſenger of wrath. And then moſt, when* All *complaine of it, and* No one *will owne it. For this* My ſoule ſhall weep in ſecret; *and in* Rebaccahs *caſe, I will take up her complaint*; Why is it thus! *As for you* Noble gentlemen, *What can I ſay now? It is wiſdome (you know) to know ones owne Compaſſe, and you are far above me. Your* Place is high, your Task great; *and yet your* ſtrength not infinite. *By* Pſal. 82. Place, *you are* Gods: *and yet* Men; *you muſt* Fall (*and may* faile) like others. *Gods own* Synod (the Church) *is made up of men: and men be* Men, *in the* Greateſt Councels. *Compare them to the* Higheſt God, *their* greateſt agitations, *are but as the* buſie ſweatings *of ſo many* Ants *in a* Molehill. *Your work is alſo* great. *As your* Place, *ſo your* Work *is* Gods. *Your buſineſſe lies about* Laws, *and* Orders. Order *is a* Sacred *thing*, Law, *the* work of a God. *No man can ſee,*

Quid eſt Eccleſia? Viri & mulieris. (by. in Eph. 5.

or

or ſay All *in his* Law ; *Sin will evade ; witneſſe our* good Laws *touching* the Lords day, Swearing, *and* Drinking. *Now (forſooth) you muſt tell us what* Prophaneſſe *is, what* Swearing *you meane, and when a man is* Drunken. *Nay, when a Law is with* ſome *difficulty conceived and with* more *brought forth, it is not an eaſie thing to teach it to* Speak plainly : *nor are men ſo happy in their expreſſions as was S.* Paul, *who wrote,* 1 Cor. 1. *nor more, nor leſſe then we Read. I ſpeak not this in a* Diſcouraging way. Noble Spirits *know not what that meanes. Only they know from the Poet,* Et neſcit reme-are Leo C. and. ἐδὲν ἐδαμῶ, &c. Eurip. *That it makes a man leſſe then nothing. Laws therefore muſt be ; elſe all goes to loſſe. Leave men to themſelves, each mans* luſt *will be a* Law ; *each mans* Opinion, *a* Bible. *My ſpeech onely tends to this, to provoke you and my ſelf to* prayer *and* dependence. *He that will undertake the* work *of God, with the* wit *and* ſtrength *of a* man, *will but* ſhame *the worke, and* break *himſelf. My hope is, That you will* begin *and* end *with God : that you will doe all in his ſtrength, and* doe *his* beſt work firſt. *Mens Conſciences are miſerably perpelxed between* Command *and* Command. *Our Congregations are as much divi-*

ded, betweene Teacher, *and* Teacher. *The con-*
1 Cor. 1 12. *cluſion in time will be,* We are of Chriſt, We will believe none of them all. *Let me aſſure you, The caſe betwixt* Paſtor *and* Flock *will be very ſad, if there be not a* timely *ſettlement. But things of this nature* I *had rather ſpeak in* Private, *then in* Preſſe, *or* Pulpit; *And there rather to* God, *then to* Man. *I therefore reine in and betake my ſelfe with* aged Jerome *to my* Tuguriolum, *and there bleſſe God, that* I *dare ſleep, and can ſay, that* ought *is my* owne, *and there deplore my barren miniſtery for almoſt* twice twenty yeares, *and implore the bleſſing of* heaven *upon my* Deare Soveraigne, *& his* Great Councel.
Eſay 9. *Now the* Great Counſellor give you a right
2 *Tim.* 2. underſtanding, in all things: And the God of
2 *Theſſ.* 3. 16. Peace himſelfe (*he alone can do it*) give you peace, in al things, by al meanes. *So wil pray*

The unworthieſt

28 MR 59 *of thoſe*

that ſerve you in

the faith

ROBERT HARRIS.

From my poore Study
Iune 13. 164.

A

SERMON
PREACHED TO THE
Honourable Houſe of COMMONS
Aſſembled in PARLIAMENT,
At a Publike FAST,
May 25. 1642.

LUKE 18. 6, 7, 8.

6. *And the Lord ſaid; Heare what the unjuſt Judge ſaith.*
7. *And ſhall not God avenge his owne Elect, which cry day and night unto him; though he beare long with them?*
8. *I tell you, that he will avenge them ſpeedily: nevertheleſs, when the Son of man cometh, ſhall he find faith on the earth?*

WEE are in a *Parable*. A *Parable* delivers ſome excellent truth under a compariſon. That truth is now Prefixed, now Affixed; It is here *prefixed*, and it is this. *In prayer we muſt not faint, nor flagge.* This the point. And this is preſſed from the ſucceſſe, and that is argued *ab Impari*, thus. If conſtant and faithful prayer carry it with the worſt, much more with the beſt: If with a bad man, then with our gracious *God*. This is the Sum.

The

The parts of the *Parable* are ordinary.

1. *A Propoſition.*
2. *A Reddition.* In both we have
1. *Perſons repreſented,*
2. *The ſucceſſe mentioned.*

In the firſt part, *the perſons* on the one ſide are,

1. *Praying*; a poore, ſhiftleſſe, friendleſſe widow, who had no advocate but miſery and importunity.

2. *Prayed to*; a ſowre, ſullen, froward peece, a man without ſenſe of *Piety, or Humanity*, one who preſents as ill as may be, whether *Place* or *Perſon* be conſidered. Yet ſee, this woman prevailes with this man.

In the ſecond part you have, for *one* woman, *many* men; for one *ſtranger*, many *children*: for *occaſionall* petitions, *unceſſant ſuit*: and for a *bad Judge*, *a good Father*, who can no more deny his *owne*, then himſelfe. If then ſhe, a woman ſo weak, overcame a man ſo harſh: what may not children ſo many, do with a Father ſo good?

1. You have the *Parable.* Our worke lies in the *Reddition*, where

1. *Our bleſſed Saviour prefaces and premiſes*, (*Heare what the unrighteous Judge ſaith*) Heare it to your comfort; He ſpeaks ſome comfort, and (in him) God ſpeaks more.

2. *He aſſumes*, and that moſt ſtrongly, as the queſtion ſhews; *Shall not God avenge, &c.* as if he had ſaid, It is out of queſtion, he will.

3. *He concludes* God will *heare*, will *certainly hear*, nay, will *ſeaſonably hear*, with a *non obſtante*; notwithſtanding he is ſeemingly ſlow in his anſwers, and we certainly weak in our faith and dependance. I will ſay no more, as yet, to the words.

Something I have to ſay to you, from them; and I hold it my happineſſe, that I, who have no breath to ſpare, ſhall ſpeake to thoſe who will conceive faſter, and ſee farther, then I can ſpeak.

For my *Errands*; the firſt and maine reſults from the whole, and this it is;

Doctr. 1. *In point of Prayer, we muſt gather all arguments of encouragement, and*

and never yeild, till we have the day. Prayer is a maſtery, and that maſtery is a wraſtling, and wraſtle we muſt, whiles we can ſtand. When we are once drawne forth upon this ſervice, were we pitch, there we muſt make good our ground, without flight, or fainting; as one word in the firſt verſe here, and another in the laſt verſe, *Heb.* 10. is conceived to imply. This the Leſſon our Maſter is now teaching, and he charges it upon us as a duty in the firſt verſe. And for farther proof and incouragement, I preſent you onely with *three Arguments.* *Doct.* 1. *Col* 4. 12. *Rom.* 15 30. ἐκκακεῖν. ἐγκακεῖν. *Militaria verba, ut vult Euſtat aliique.*

1. *The firſt is drawn from God*; where he gives, we may, we muſt take all encouragements: Here God gives all, as

1. He offers himſelfe to us as a *Father*; as a *Father hearing Prayer*, as a *Father begging Prayer*, as a *Father loving Prayer*, as a *Father* able to exceed all prayers, needs, thoughts. *Pſal.* 66. 2. *Can.* 2. 14. *Pſal.* 141. 2.

2. He binds himſelfe as much by promiſe, as us by precept. Thoſe promiſes of his are *full*, are *free*; *He is rich to all that call upon him*: *Every one that ſeeketh, findeth*, and ſuch like: And thoſe promiſes are made to *Chriſt*, founded on *Chriſt*, ſealed in *blood*, backt with an *Oath*. *Epheſ.* 3. 20. *Rom.* 10. 12. *Deut* 4. 7. *Luke* 11. 10.

3. He commands us to beg, and that without wavering; nay with all boldneſſe, with all confidence of boldneſſe, and fulneſſe of aſſurance. *Jam.* 1. 6. *Heb.* 4 16. & 10. 22.

4. He armes us with Parables, experiments, and all arguments of comfort; Indeed ſuch *Topicks*, as that it is impoſſible for God to recede, if we ſtand our ground: And this from God. *Epheſ.* 5. 12. *Luke* 11.

2. *Next to God*, I preſent you with a *cloud of Petitioners*, who have ſtirred up themſelves to take hold of God, and it hath taken well.

1. I begin with *Moſes*. If a man would have been diſcouraged, *Moſes* had been the man. *Exod.* 32. 10.

1. The people were ſtark naught, and paſſing froward.

2. God ſeems to take him off, and to give him a diſcharge, *Let me alone*, ſaith he.

3. He ſeems to take off all objections, *I will make of thee* (ſaith he) in ſtead of them, *a great people.*

4. He ſuſpends his anſwer, day after day, as if he were unwilling

willing to condeſcend. Yet *Moſes* ſtands to it: God cannot get him gone; away he will not without his errand, his errand he hath.

Hoſ. 12. 4. *Gen.* 32. 24. To him I adde *Jacob our Father*, who concludes *Us*, as *Hoſea* ſaith; *In him God ſpake with us*. This *Jacob* knows not what diſcouragement meanes: *God* ſeemed to give him his anſwer, in *Eſau's* expedition againſt him; but he will not take it: *God* was willing to put him off; but he will not admit of any *Put-offs*: he ſeems to take his leave: but *Jacob*, by his leave, will not part ſo: he ſeems angry, and willing to ſhake him off; but *Jacob* holds his hold: nay, he ſeems to cruſh him, to maime him, to begin *Eſau's* quarrell againſt him; but he, like him in ſtory, when he was maim'd on one hand, holds the Ship with the other, and when he was handleſſe, held with his teeth, whilſt breath held: So our *Champion*: From *God*, ſmite hee, wound hee; *Jacob* is at a point. A *Bleſſing* he came for, and a *Bleſſing* he will have. *I will not let thee goe*, (ſaith he) *unleſſe thou bleſſe me*. His limbs, his life might goe: but there is no going for *Chriſt* without a pawn, without a bleſſing. This is the man: Now what is his ſpeed? The *Lord* admires him, and honors him to all generations? *What is thy name*; (ſaith he) *q. d. I never met with ſuch a fellow. Titles of honour are not worthy of thee: Thou ſhalt bee called, not Jacob*, a ſhepherd with men: *but Jacob, a Prince with God*. Nay not *Jacob*, a wraſtler with man: but *Iſrael*, a prevailer with *God*.

Cynegirus in Juſtin.

Nazianz. To theſe men, I adde one *Woman*, *Matth.* 15. who, like another *Gorgonia*, threatens heaven, and is (as her brother ſaid of her) *modeſtly impudent*, and invincible. Nothing can diſcourage her: Not her *Sexe*, not her *Nation*, not her *Miſery*, not her *Delayes*, but ſhe gathers ſtrength by her wounds, and comfort out of diſcouragements. Will *Chriſt* give no anſwer? Good, thinks ſhee: this is no denyall yet. Gives he a diſcouraging anſwer? That's well, ſaith ſhe: I have obtained words, I expect deeds too: he that opens his mouth, will open his hand alſo. Cals he her dogge? all the better. Dogs ſome way belong to the family, ſome intereſt and right they have to ſome crumbs, to ſome ſcraps; and ſomething ſhe makes of it. You hear the Concluſion.

cluſion, *O Woman! Great is thy faith: Be it unto thee, as thou wilt.* I never met with ſuch a Woman: have it ſhe will, and have it ſhe ſhall, and that inſtantly, (this very houre;) and that fully, ſhee's her owne carver. And this is our *ſecond Argument.*

A third this parable furniſhes me withall: Courage in prayer drawes on importunity. Both carry it with man; much more with God: Marke the Widow: Shee ſtood in no relation to the Judge; Shee had no promiſe from him; his place and perſon promiſed little: There was little honeſty in him, and as little hope, either from or for her: yet ſhe ſcrues him up, and makes him weary of denials. *What! a Woman* in theſe circumſtances *Maſculine!* and *We Womaniſh!* Conſider, I beſeech you, how much is won, or loſt, by holding up, or letting fall our ſpirits in prayer.

Are we Confident? Then conſider, that prayer is the ſtrength of the Creature, (for it engages *Gods* ſtrength) and confidence is the ſtrength of our prayer, and of our ſelves: It doubles our ſtrength; It contributes to the Publike: It ſets *God* on his throne, nay, us in a ſort: for ſo (with *Jacob*) *we reign with God*: That made *Jacob, Iſrael.* Other wayes and things might make him *Jacob*: but *Prayer* denominates him *Iſrael.* By this, he, and we, reigne over heaven, and earth, and carry the world in our hand; As the *Boy* at *Athens* ſometimes ſaid (I bring it onely for illuſtration) *Hee could command all Athens.* His reaſon: *Hee could doe any thing with his Mother; his Mother with his Father; his Father with that State*: So here, *Faith* can doe any thing with *Prayer*; *Prayer* with *Chriſt*; *Chriſt* with his *Father*; his *Father* with *All.* Plut.

But now, on the other ſide, *Faint-heartednes* in prayer

1. *Hurts us.*
2. *Robs the Publike.*
3. *Wrongs God.*

1. *For God.* It is a true *Maxime, True defects in the Creature come from falſly-conceited defects in the Creator.* Thence our faith failes, becauſe we have ſo low, ſo narrow, and ſo poore conceits of *Almighty God*, whoſe glory is ſo much eclipſed, as we bate any thing of his *All-ſufficiencie*, and prayers *Omnipotency.*

Heb. 12 13.

2. *For our ſelves.* Diſcouragement robs us of our ſtrength: A diſcouraged man is but halfe a man. Hee lies open to every temptation, is ſoon beaten down, and from halting ſoon turns aſide. Either he prayes not at all, or not conſtantly: at beſt, his prayers are fearefull, ſoon receive a check, and take their anſwer. And, as it makes *God* but halfe a *God*, and *Mans* ſelfe but halfe a *Man*, ſo

Qui timidè rogat, docet negare. Sen: *Deut.* 20. 8.

3. *For others*, It is not onely wanting to the *Publike*: but it hath an ill influence upon all. The truth is (if I may ſpeak it all at once) It teaches *God* to *Deny*: *our fellow-ſouldiers* to *Fly*: (as the fearfull did in *Iſrael*) andour ſelves onely to *Object* and to make difficulties, and in the end to *Die for fear of Dying*, *Nabal-like*.

1. Before I Exhort, I cannot but bluſh at this baſeneſſe of ſpirit, in my ſelfe, in our nature. You are as willing as I to take ſhame to your ſelves this day, and to ſit before *God* (as *Ezra* did) *confounded*. Tell me (I beſeech you) for the furthering of our humiliation, Tell me, *Is not Cowardiſe bluſhfull? Will* not men rather *Die*, then hear *Cowards?* and what is that but fear and *Boldneſſe miſplaced?* And what is this but our *Temper?* who are *Daring*, where we ſhould *Feare*; and there only *Fear*, where we ſhould be *Valiant*. I inſtance in the preſent work. We have *Gods Paſſe*, and *Patent for Prayer*, and dare not plead it: and yet elſewhere preſume without *Licence*. For I demand, Have not we as good warrant to *pray*, as to *curſe?* to *bleſſe*, as to *blaſpheme?* yet here we feare not, we doubt not: there we doe nothing els. I bring the caſe neerer to our purpoſe. What think you? Have not we as good warrant to beg of *God*, as Rogues and Vagrants of us? They are ſtrangers; They have no promiſe from us; none the leaſt invitation: Nay, they trouble us, they charge us, they are in a diſobedience, there is Law againſt *them Asking*, *and us Giving*: yet ſay, doe, what you pleaſe, they will not off. Send to them; they will ſooner make your Child or Servant their ſpokeſman, then make away. Threaten them with *Stocks*, or *Officer*, or what you pleaſe, it is all one. And ſhall theſe put forth in ſuch a tempeſt, in a contrary wind, when all makes againſt them? and we ſit ſtill, when wind, and tyde, and all is for us?

when

when we have *Law* on our ſides, and *Goſpell* on our ſides, and all the world on out ſides? For *Prayer* ingroſſes all the *World, Heaven, Earth, All.* I put it yet a little farther.

Have not we as many encouragements from Heaven as from Earth? Is not God as rich as Man? as able, as willing, as Free? yet ſee our practiſe. We have ſuits; theſe to God, thoſe to Men. What's our deportment? With men it is our work to ſtrengthen the heart; our labour to gather encouragements. Is it a man we *Never troubled?* That is made an argument of encouragement, *I never troubled him yet*, and for *Once* hee'll never deny me. Have we *tryed* him *Often?* That is an argument of encouragement, *Such* an one is my *Old friend*, my *tryed friend*; he *Never failed me*, and therefore I'le to him. Is he a *Kinſman?* That encourages; For ſhame he will not deny his *Owne fleſh and bone.* Is he a *Stranger?* why then he'll take it well, that I conceive better of him, then of my own kindred. Is he *Poore?* He'll the better feele me, and the ſooner pitty me. Is he *Rich?* He may the better ſpare it. Thus with men, we have ſtill ſomewhat to ſay for the ſupport of hope, though they be poor, hard, ſtrangers, men no way engaged by Covenant, or the like.

But now when we deale with *God* (How can we ſpeake of it without bluſhing!) we can doe little elſe then *Feare, Object, Deſpair.* "*Sure he doth not love me; He will doe nothing for me; well may I goe, and try; but it will be to no purpoſe. I ſhall get no pardon, no power, no comfort, no acceptation!*

O curſed *Vnbeliefe!* Can we conceive hope without promiſes? None with them? Can we find *Plea's* for *Men?* None for *God?* Can *Poverty* help us, and not *Wealth? Weakneſſe*, and not *Strength?* Will *cruelty* pitty us, and not *mercy?* not *Grace?* Be abaſhed thus to ſet Earth above Heaven; men above *God.*

Yet I have not done. I cannot without horror and trembling. Put the caſe as the caſe is; What thinke you? Have we not reaſon to believe the *God* of *Truth* rather then the *Father* of *Lyes*. Let the Divell promiſe ſafety, ſecrecy, any profit or content in a ſinful way; we reſt in his word, we make no doubt of the ſucceſſe: All the threats and curſes in the booke of *God* cannot diſmay us. On the other ſide: Suppoſe *God* promiſes, and the

Devil in the meane time threaten us: which is beleeved? All the Promiſes, Sacraments, Oaths, Performances of God cannot eſtabliſh us. There is nothing but Preſuming, when Satan promiſes; nothing but Objecting, when *God* promiſes. O blaſphemous Unbeliefe! How doth this ſin debaſe *God!* bely *God!* as the word ſaith, provoke *God* beyond all provocations! How angry was his Majeſty with *Iſrael*, for this ſinne? How angry with *Moſes?* How angry with *Zachary*? for this one particular, and in a lower degree. O, how low muſt we caſt our ſelves before our *God* this day, for this capitall ſin! which is ſo much the worſe, by how much the more *Spiritual* it is, and *Anti-Evangelical*. Seemes it a ſmall thing to us, to make *God* worſe then *man*? but we muſt make him worſe then the worſt in *Hell*? What! Shall our unbelieving hearts not onely impute *Lying* to him, but put *Perjury* upon him alſo? Hath not he ſworne, that *We ſhall not ſeek him in vain?* And ſhall we begin and conclude in unbelief? is it not enough before prayer to ſay *He will not hear*; but after prayer to ſay when he ha's heard, *Ha's not heard?* as *Jobs* words ſound, to ſome mens ſenſe. *Job* 9. 16. But here let us ſit down in our confuſion a while; And then let us advance, and think it long before we have wip'd off this diſgrace, and approv'd our valour.

Tertul.

2. And here, what ſhall I entreat; but the peruſall of the Text? You hear the Leſſon, *We muſt hold out in Prayer.* You hear The *Teacher*, the *onely Maſter* upon earth. I looke upon you, as upon S. *Lukes Theophilus*, as men grounded in the truth; and therefore willingly decline the *Common Place* of prayer, and wave old errors happily buried, with the unhappy diſputes of this age. How, and in what *forme* the widow petitioned I diſpute not. *Written* or not *written*, *a petition*, is *a petition* ſtill. The thing I am to preſſe, is a *reſolute perſeverance in prayer.* And this will need ſome preſſing. For,

Aug. hæreſ. 57 & epiſt. 121. &c.

1. We have a dull, baſe, feeble ſpirit, ready to receive all impreſſions of diſcouragement.

2. Next, from without we ſhall not want diſcouragements, if we will liſten to them.

Firſt, our owne guilty and unworthy hearts (as before I intimated) will caſt a thouſand perils.

Secondly,

Secondly, prophane ſpirits will entertaine us, as the enemies did the Church, with a thouſand ſcornes. *Vid. Ezr. & Nehem.*

Thirdly, Friends (*carnall* and *ſpirituall*) will tell us, that it is all in vaine, too late, and impoſſible to prevaile.

Fourthly, Satan will roare upon us. Thou pray, O Hypocrite! Thy perſon is unwelcome, thy prayers abominable, thy heart, mouth, and hands loathſome; the pure eyes of the moſt holy God cannot but loath thee, his glorious Majeſty will confound thee.

Laſtly, The Lord himſelfe will ſometimes ſeeme an adverſary: he will hide himſelfe, when thou ſeekeſt him: run from thee as faſt as thou runneſt after him: now he will chide, now frown, now delay, now ſeeme to reject thee, and to ſcorne thy ſervices: in a word, quite to ſhake thee off, as *Naomi* ſeemed to beat off *Ruth*, when yet he deſires thy company, as ſhe *Ruths*. In this caſe thou muſt not ſhew thy ſelfe a *daſtard*, but gather ſpirit from the oppoſition.

Next *the Times* call upon us. *The Children are come to the birth, and there is no ſtrength to bring forth. It is the time of Iacobs trouble,* and therefore we muſt not, with *Iacobs* children, ſit as men amazed, but make out, as the *old man* adviſed them; the rather becauſe there are ſo few, that either *will*, or *dare*, or *can* lift up one faithfull prayer. *Ier. 30. 7.* *Gen 42.*

In the *third place* conſider the thing it ſelfe, I meane *Prayer*. It is our life, our ſtrength. All the world is a dead body, till God act it: and all (within and without us) lies dead till we act God by prayer: all the comfort in the creature ſleeps, till we extract it with this *Limbeck*: all our graces, nay all the *perfections of God*, till we awaken him and them. You finde it, we feele it: you have tried what *Wit* can doe, what *Eloquence*, what *Policy*, what *Reſolution* and *Endeavor*; yet we *ſtick*. Now try another way; *Set Heaven on work*; till that move, the *earth ſtirs not*. *Set God on work*; till he *act*, nothing is done: and when you have won him, you have won all. Whileſt there is but creature to creature; wit to wit; created ſtrength to ſtrength created, the war is doubtfull, the iſſue uncertaine: But, when by prayer the *great God* is made, and ſo there is the *Creator* to the *Donnit fides, dorunt chriſtum. Aug. in Pſal. 25.*

creature,

creature, and ſtrength to weakneſſe; then the victory is in ſight. My meaning is not to take you off from other meanes; onely this I ſay, that a *good Engineere* is not the worſt *Souldier*; nor a good *prayer* the worſt *Parliament-man*. Faith can doe more then wit: This brings men into the Field; but that God; and he onely ſecures the heart. *Numa apud Plut.* Ἐγὼ δὲ θεῶν, ſaid the Heathen, in his greateſt extremity; and there is our beſt Anchor-hold.

Go on in this your ſtrength, and your ſpirituall enemies ſhal melt before you, as once the Canaanites before Iſrael, and the *Gauls* before the *Germans* face. What more ſhall I ſay to you, in a way of perſwaſion? Shall I minde you of *Chryſoſtoms* argument? It is your honour, your happineſſe, that you may thus dwell in Gods preſence, and expreſſe your deſires. Do but thinke what it is to deale with great *Perſonages*, in way of petition. 1. There is time ſpent in going to them: Then more in waiting on them: After ſundry dayes waiting, we may haply receive that proud *Prelats* anſwer, *We are not yet at leaſure*: When we have acceſſe, we muſt be briefe, we may offend: The anſwer is doubtfull; ſometimes inſtead of *Bread*, men either give, or ſpeak *Stones*; however, no man can give *all* to *all Petitioners*. But now when we deale with the *high God*, we need not travell far, every place is a Sanctuary; nor need we abridge our ſelves, come when we will, in the day, in the night: ſpeak whileſt we wil, ſo long as we ſpeak his language, he will heare us at large, yea he wil help us out, & make Engliſh of that which to our ſeeming wants ſenſe. And ſhould not this encourage us? Were they *bleſſed that ſtood continually before Solomon?* And is it not our happineſs that we may have *Gods eare, Gods heart, hand, face, help, all?* Or, ſhal I tel you, that Prayer is to us, what the water is to the Fiſh, the onely Element of ſafety, and our utmoſt refuge?

Nec vultum, nec oculorum aciem ferre, &c. Chryſ. de orando Deum l. 1.

Hildebr. to Henry 4.

Chryſ. lib. 2. de Orat.

Truly the Lord hath reſerved divers things to this ordinance of prayer; ſome devils will not out, ſome temptations will not off, ſome obſtructions will not be removed, ſome difficulties will not be conquered, ſome mercies will not be obtained, but by prayer. What other key will unlocke the clouds in this drought? or turn about the hearts of men, in this diſtraction, but onely prayer? And who knows but that therefore God hath

hath futured other hopes, and fruſtrated other meanes, to the intent that he might honor this ordinance?

For *Motives* I will ſay no more. Onely give leave to tell you in few, how you ſhall hold up the heart, from fainting in the work: The way is this.

1. *Come well appointed into the field.* Aſſure the maine point: *That your perſons are accepted*, and that you are Gods *owne*, as it is in the Parable; for, till this be reſolved, that God is yours, and you his, all particular doubts will reſolve themſelves into this. "It is true (will you heart ſay) *God is good to his*: But am I "his? His promiſes are gracious; but doe they belong to *me*? And therefore lay that as a foundation, *I am thine*; and then it will follow, as *David* infers, *therefore ſave me.* *Pſal.* 119 94.

2. *Aſſure your Prayers*, that they be acceptable.

1. For the *Root*; They muſt be iſſues of *Grace*; not of wit or nature.

2. For the *Rule*; They muſt

1. *For matter*; bear the ſtamp of God, his precept or promiſe.

2. *For Order*; they muſt be tendred in the hand of a *Mediator*, the *Lord Chriſt*, and

3. *For end*; The object of prayer *Gods ſelfe* muſt be the *end* thereof. And the more we ſecure both *Perſon*, and *Prayer*, the more courage we ſhall have to ſtand it out.

3. *Come well appointed:* both for

1. *Weapons*, and

2. *Company.*

1. *For company*; The more the better; whereas in other fights and fields ſometimes multitude mars all. There is a ſpecial promiſe upon joynt prayers, *Mat.* 18. And could we ſecond one another, as *Bathſheba* and her friends did, in her addreſs to the King, 1 *Kin.* 1. I ſhould not doubt of as good an iſſue of our Petitions as ſhe found of hers.

O that we could meet! if not alwayes in the ſame place, at the ſame time, yet in the ſame requeſts. If one widow can doe ſo much alone; what might not an *army* of Children doe, if they would cloſe? *Text.*

2. *As for weapons*; The Lords owne are moſt approved, and will be onely available. He is a mighty *Prince*, who will be ſerved onely with his owne. Look how it was in the Law: *All muſt be Gods owne: The Prieſt his, the Sacrifice his, the Altar his, the Place his, All his*; to the very *knife*, and meaneſt *tooles*: ſo is it ſtill. The *Perſon* praying muſt be his *owne*, the *Prayer his*, the *Mediator his*, the *Petitions his*, the *Reaſons his*, *All his*. And when you preſſe him with his owne, and ſay (as *ſhe to Judah*) *Whoſe are theſe?* he cannot deny himſelfe.

Gen. 38. Being thus armed, and entred the liſts, play the men, and be victorious. There is but one thing more to be done. *Set Faith on worke*, and that will be your victory.

If you ask me, *How?*

The anſwer is, *Pitch faith upon God.* Conſider

1. *What he is.* Why, he is a *God*, ſaith *chriſt*. That is all that can be ſaid. Not an Idol, that hath a dead eare, and a dry hand: Not a man, that hath but little, and can doe little, and will doe leſſe: But he is

1. *A God*, that is, *Power* it ſelfe, *Wiſedome*, *Mercy*, *Goodneſſe* it ſelfe. View him well: for all in God makes for encouragement, when once we are his.

2. He is not a God ſimply, but a God in *covenant*; and that *Covenant* is made with *chriſt*; and by vertue of the *ſame covenant Chriſt* and *wee* are both heard.

3. By vertue of this *Covenant* he is a *Father*; and what will not a Father doe, an heavenly *Father* for *ſo many children*, when *all* pray, and *all* in each childe prayes? for we make to him, as the childe to the breaſt; all ſpeakes, and works at once, hands, feet, mouth, all, there and here.

2. *What his promiſes be.* How *free*, how *fit*, how *attempered to our exigencies*, and *needs*. 1. They are made to the loweſt degree of grace, *Matth.* 5.

2. They are made to grace mingled with many wants and corruptions, to *bruiſed Reeds*.

Eſa. 63. 24. *Dan* 9. 3. *What he is in his deeds.* 1. He gives us *two Mediators*; *His Sonne*, *his Spirit*. 2. He gives more then is asked, never leſſe. 3. He gives cheerfully. Before we end, he begins. 4. He gives

to

to many for our ſakes; maintaines a world of men and creatures for our uſe. And ſo long as we ſee one of them alive, we cannot juſtly doubt of his faithfulneſſe to us.

4. *Laſtly, conſider what he is in his Parables.* Here he ſhews us what *Prayer* can doe with a *Judge*. *Luke* 11. He tels us what *Prayer* can do with a *Neighbour*, what with a *Father*; and infers encouragement from all.

Is he a Judge? *A Judge* may be overcome with importunity.

Is he a friend? *A Friend* may be raiſed out of his bed with intreaties.

Is he a Father? And are we Fathers, and doe not we feele the force of that argument? *If ye* that are but *ſorry Fathers, will give good things to a child: will not your heavenly Father much more?*

Now having by an eye of *Faith* thus looked upon God, in his *Perfections, Relations, Promiſes, Performances, Parables*: Gather upon God, and hold him to it, as *Jacob* did. *Didſt not thou command mee? Saidſt thou not thus unto me? &c.* Preſſe him with his *Precept*, whith his *Promiſe*, which his *Hand*, with his *Seale*, with his *Oath*, till we doe Δυσωπεῖν, as ſome *Greeke Fathers* doe boldly ſpeak: that is (If I may ſpeak it reverently enough after them) *Put the Lord out of countenance; Put him* (as you would ſay) *to the bluſh*, unleſſe we be Maſters of our requeſts.

Obiect. O, But is not this too great an impudence?

Anſw. There is a lawfull impudence, as there is an hurtfull baſhfulneſſe: witneſſe our *Saviour* his phraſe, *Luke* 11. 8. αναιδειαν.

Obiect. O, but God is a great God.

Anſw. Yea, But he will pity, and hear like a man, and in that reſpect compares himſelfe to man, in theſe Parables.

Obiect. O, But he is a Glorious Majeſty.

Anſw. Yea, But he is a Father. And a Kings ſon may goe as freely to his Father, as a Beggers.

Obiect. *O, But is it too late.*

Anſw. Come in the Night, if the Day be loſt. At midnight the neighbour heard his neighbour, *Luke* 11.

Obiect. *O, But my prayers be ſimple.*

Anſw. And here is a ſimple ſuitor in the Parable. Art thou a *Child*?

A Father accepts of ſmall, broken and imperfect ſpeeches from a child.

Object. O, But I apprehend God as a Judge.

Anſw. The woman had to doe with a Judge in the Text. Thou haſt a Mediator, and he is a Son, a Son that never ſinned, never diſpleaſed. Plead him, and make ſupplication to thy Judge, as *Job* did.

Object. *O, But?*

Anſw. No more *O Buts*. Silence unbeliefe. Turne faith looſe. Our work ſhould be to ſtrengthen, not to weaken our hearts: to greaten our Faith, not our Feares. And there is no temptation ſo ſtrong, but faith will conquer it: no affection ſo great, but faith will ſupple it: no priſon ſo ſtrait, but faith will open it: no objection ſo forked, but faith will diſſolve it: no danger ſo eminent, but faith will out-face it. *Helpe this and Helpe all: Awaken this, and Awaken all.* Remember the Story of another Widow, 2 *King.* 4. She had little: She needed much. *Borrow* (ſaith the Prophet) *of all thy neighbours: But ſhut the doores upon thee.* It was time to ſhut the doores, when many greater veſſels muſt be ſupplied from one little one. I ſay the like to you. *Shut the Doores*: Shut out ſenſe, ſhut out all diſcouragements, which would put faith out of countenance: And if God fill not every veſſell, challenge him upon that his word, *Open thy mouth wide, and I will fill it.* And take this with you, *The Cruſe never ceaſed running, till there was no more room.* As elſewhere God never ceaſed bating, till *Abraham* left begging.

Pſal. 81. 10.

I have ſpoken to the *Point*. Now the *Lord* enlarge you in private. I am ſenſible of your occaſions. I am unwilling to abridg my *Worthy Brother*. And therefore I will ſay as much as I can at *Once*, to the particular following, and contract my ſelfe.

The Judge in the *Protheſis* we paſſe. The compariſon *E Medio* imitates a mercy in *Having Judges*. I adde onely the *Orators* qualification, *Modo audeant quæ ſentiunt.*

Cic. pro. Milone.

The *Aſſumption* comes on with great ſtrength, and holds out this to us.

Doct. 2. *The Lord will certainly avenge his owne.*

For

For the *Termes* this may ſuffice. *His owne by Election*, as it is added.

Election is either to { *Glory*, or *Office*.

We exclude neither: we prefer the former. *God* hath a *Peculiar* (not a *Puccian*) *choice*. The *Number*, whether *Materially*, or *Formally* conſidered, is to him Certaine. The *Perſons* known. And them hee'l *Avenge*. (*Avenge*,) that is, 1. Vindicate them, and 2. Retaliate their enemies.

For proofe thus.

1. *Gods title is*, *The Avenger*. *Pſal.* 94. 1. As elſewhere, *The Protector*, *The Second*, or *Champion* of his people. So the *vulgar and the* 70. *often in the Pſalmes read* ὑπερασπίσης, *Protector*, &c.

2. *'Tis his Place*, *as Judge*. *Gen.* 15. 14.

3. *'Tis his Prerogative*, *as Supreme*. A *Regality* inveſted in the *Deity*, *Vengeance is mine*. Unleſſe *God* iſſue out a *Commiſſion*, and give power, none muſt revenge.

4. *'Tis his Glory*. Hee's knowne by it. *Pſal.* 9. 16. He ſhines in it, and is lifted up into the throne. *Pſal.* 94. 1. Here all his *Perfections*, *Wiſedome*, *Power*, *Juſtice*, *Truth*, are *Concentrate*. That's from *Gods* ſelfe.

Next, *From his People*. *God* is moſt concern'd in all their ſufferings.

1. *The Cauſe is his*: and he's ſtruck at in it. The thing purſued in a Saint, is, *not ſinne*, nor the *Mans ſelfe*: but *God* in his *Truth* and *Graces*. Hereupon the Church intitles him to her quarrels, *Pſal.* 74. 22.

2. *Next*, *The Perſons be his*, *his Children*. And the Father feeles what the Child ſuffers: and whither elſe ſhould Children flye, but to their Father? Nay, in a ſort, by *Acceptation*, and *Interpretation*, they are God himſelfe. *He*, *that toucheth them*, *toucheth him in his tendreſt part*. *Zach.* 2. 8.

3. *From their Enemies*. They have no aime in their hand. They ſtrike at *All*, with *Haman*. Yea they triumph over God himſelfe, when they trample upon his: as a King is ſaid to be conquer'd, when his ſubjects be ſubdued. Hence in Scripture, *A Nation* and their God ſtand and fall together. 2 *King.* 28. 33. *Jer.* 48. 7. and 50. 2. *Vid. learned Mede in* 1 *Tim.* 4 1.

This

This point (applyed) is

1. *Of Private* concernment, and
2. *Of Publike* uſe.

In Private, it hath a *Threefold* proſpect.

1. It looks backward, and bids us reflect upon our ſelves. And in caſe we have been wrongfull to the Name, Perſon, State of any of *Gods*, ſet all to *Rights* this day. 'Tis the worke of this day. 'Tis *The Faſt*, *Iſ.* 51. There *God* ſhewes

What is,

What is not a Faſt to him.

To hang the head for ſome houres, that's not *The Faſt*.

The Faſt is, To looſe the bands of wickedneſſe, to undoe the heavy burdens, and to let the oppreſſed goe free, and that ye breake every yoke. Is it not? &c. v. 6. 7. Let s come home therefore to our buſineſſe. Is any *ſervant defeated?* Any *Tenant* by us *oppreſſed?* Any *Creditor defrauded?* Any *poor Chriſtian* any way *wronged*? Let my counſell be accepted.---*Break off your ſinnes by righteouſneſſe, and your iniquities by ſhewing mercy to the poor, &c. Dan.* 4. Pay for the cure; Make ſatisfaction for the wrong; Compound with the *Plaintiffs*; Let them ſtay the ſuit, become Mediators for you. This is *Gods* way, in the Caſe of *Abraham* with *Abimelech*, *Gen.* 20. of *Job* with his *Friends*, *Job ult.*

Give (ſaith God) *the man his wife. he is a Prophet, my Prophet: He will pray for thee: ſo thou ſhalt live: elſe thou art a dead man.* And for *Job*; *He is my Servant* (ſaith God) you have done him wrong: Right him againe: And *Let him ſacrifice: Him will I accept: you without him I accept not.*

You ſee the Courſe; If you tread it, *your faſt takes, your prayers paſſe*: If not, *The Judge is on the Bench*; *He will have Eye for Eye*: *Tooth for Tooth*. My meaning is, He will returne you your owne Coine; and the more ſilent the Patient is, the more ſhrill the *Wrong* will be, as in the caſe of *Moſes*, *Numb.* 12. 2. whilſt he is dumb, *God* ſpeaks; whilſt he is deafe, *God* hears and ſtirs. And ſurely *Faſt* we muſt from all *Vnjuſtice*, or *Faſt* from nothing. Better eat bread, then drinke blood, and devoure mans fleſh. I refer you, in this haſte, to *Job* 31. 21. to *Exod.* 23. *v.* 23. 24. & 27. I muſt away.

2. This

2. This reſpects the time preſent. *Will God* avenge? *Hold ye your hands. Let wickedneſſe proceed from the wicked. Let not your hand be upon him.* Yea hold your *Tongues*, your *Hearts*, and be not ſo impotent as to returne wrath for wrath: much leſſe to band jeſts and girds. 'Tis for children to *ſpit at one another*. Be ye ſo *Manlike*, ſo *Kinglike*, as to doe *Beſt*, when ye hear *Worſt*: ſo *Chriſtlike*, as to *overcome all evil* with *all goodneſſe*. And in caſe you be at any time either plai'd upon, with *David*, or trod upon with that Great *Prince*, ſay, *Non tibi, ſed chriſto*: ſay, *'Tis before the Lord*. And, if no law will relieve you, know that you ſhall doe your ſelves no differvice, in making *God* your *chancellor*. 1 Sam 24. 13. *Regium eſt, &c.* *Barbaroſſa, Non tibi, ſed Petro. V. Io. Viſin.*

3. For the future; This muſt fix us on our duty, what ever the caſe be. The matter is not what the *Worke*, but what our *Warrant* is. 'Tis certain, we ſhall meet with oppoſition in the purſuance and performance of our Callings; Eſpecially *You* that are more publike perſons, and have more earneſt conteſtation with open delinquents. Lug but one ſwine, and there will be a great outcry. But here's the *Point*; Are ye *Gods* in the cauſe? Is the worke his? The deſigne his? your weapons his? your method his? Have you to ſhew a *warrant* and *commiſſion* from him? *Fear no colours: Though every bricke were a Divell*; goe on with *Luther*. Yor *Names*, *Lives*, *Poſterity*, are in his hands. He ſpeaks to you, as *Abſalom* to his, *Feare not; have not I commanded you?* 2 *Sam.* 13. 28. And when you can juſtify your proceedings to him, reply upon your owne fears, in *Nehemiah's* words; *Should ſuch a man as I flee?* I! who pretend to God! I! a Publike perſon! Should I flye with a whole *corporation*, nay *county* on my back! Hath my Country intruſted me, given me her ſelfe? *Et Turnum fugientem hæc terra videbit!* Farre be this from *Noble ſpirits*. Aſſure the Cauſe, Calling, Conſcience: and that done, Fix your viſible eye upon the *inviſible God*, as *Moſes* and *Micaiah* did before you: and all the Glory and Majeſty in the World will ſeeme no more to you, then it did to them; or then a poore Candle is to the brighteſt Sunne. So the firſt Uſe.

The *ſecond* is more Publike, and it is Double.

You of Publike ranke muſt

1. Con-

1. *Concurre* with *God* the *Avenger*.
2. *Confide* in him.

For the firſt. The *Lord* hath taken you into Commiſſion with himſelfe; put his *Name*, his *Power* upon you. What it is I cannot determine, nor do I meddle with your priviledges. What ever 'tis, 'tis *Gods*; 'tis of him and for him, and muſt be managed accordingly. It ſhall be your ſafety to frequent your commiſſion. Tis *Derived*, 'Tis *Limited*, yea and 'Tis *Publike* too; and muſt be managed with a *Publike ſpirit*. Private revenge is not within your Commiſſion. That leaves a ſtaine upon a man ſome wayes innocent; witneſſe *Iehu*: And puts an innocency upon the greateſt offender; witneſſe *Abner*.

Here then all ſelfiſh affections, and private reſpects muſt be 1. ſtrained out, and *Iuſtice Iuſtice*, as *Moſes* ſpeaks, that is, *Pure Iuſtice* without mudde, muſt run down. *Deut.* 16. 20. And 2. reſtrained in all others. And be aſſured that you have done, and ſhall doe your ſelves greateſt right, in *Diſadopting*, and *Diſavowing* all illegall, tumultuary, ſelfe-revenging, and libellous wayes. Gods cauſe needs not mans ly, mans froth, ſpleen malice. And it ſhall be your happineſſe to put a wide diſtance betweene *Iuſtum* and *Iuſtè*: betweene the courage of the Sonne, and the diſorder of the Souldier, with that *Old Generall*. Your revenge muſt be publike then, yea all publike in it. *Perſon*, *Cauſe*, *Rule*, *End*, *All*; and then it will be a Sanctuary to the innocent, a Sacrifice to the *Lord*.

Manlius. Plus eſt in imperio quam in victoria. Florus l. 1. c. 14.

What *Ieboſhaphat* once ſaid to his *Iudges*, I ſay to you, *Let the feare of God fall upon you. Take heed; The Iudgement is Gods, not mans.* 2 *Chron.* 19.

Nothing of man muſt be ſeene, heard, felt in this. All muſt be *Gods*. *God* muſt be read in your Lawes, heard in your Threats, felt and ſeene in your Executions: And then things come upon the Conſcience with power, when onely God is repreſented.

Up then, *Ye viſible Gods*, and remember that *God* avenges by you. 1. In *Civill* cauſes, Say, what *God* would ſay; doe, what he would doe: you are his mouth, his hand. Avenge the Widow, Relieve the Oppreſſed. And if your leiſure will not admit

mit of *Iobs* ſearch: yet do you admit of *Ietbro's* counſell. *Diſmiſſe them timely*, when you cannot preſently diſpatch, leſt you tire them, and waſte your ſelves. *Iob* 29 16. *Exod.* 18.

2. In matters of higher Alloy: Avenge *God*, as he ſhall avenge you. *Make lawes to fence his lawes.* Plead his right. Vindicate his truths, his name, his day. And that done, in a conformity to *God*, then in the next place,

2. *Confide in him.* Beleeve your *Saviour*. *God will certainly avenge his owne*; his owne ſervants, his owne delegates, and ſubſtitutes. 1. He will vindicate their name, their cauſe, their truth. He will be jealous over them, when they are truly zealous for him. Reſt in this. 2. Nay further know, *God* will avenge, not *Members* onely, but *Whole Churches*, and Societies, that are his: *His owne, all his owne*, whether Private, or Publike, he will defend. And, if it ſhall pleaſe him to make us yet more his own, and to draw us neerer to himſelfe in a Cloſer Covenant, ſo that we be his *Ieſurun*, he will be to us, as once to *Iacob*, *The ſhield of our defence, the ſword of our excellency: He will beare us in his everlaſting armes*, as it is *Deut.* 33. more at large.

Yea he will looke upon all the Blaſphemies, Inſolencies, Outrages, and Conſpiracies againſt this our Church, and State, and at once retaliate our Adverſaries, and juſtify our cauſe.

The Concluſion is that of the *Kings*, *Deale courageouſly: the Lord ſhall be with the good.* When the Cauſe is good, and the *Heart good*, and Warrant good; *God* will be with you, in *his Counſell* to *Direct*, in his *Power* to *Protect*, in his *Goodneſs*. to *Avenge*. So ſaith *The Amen*, and *faithfull witneſſe*.

3. Nay yet farther, As this muſt comfort us for our owne particular, in this our *Little Moat*: So for the publike, and the *Church* in generall. The cauſe of *Religion* is, you know, *Gods* cauſe. The cry of *Blood* belongs to his *Recognizance*. *He makes inquiſition for blood.* The blood of his cryes loud, and hath cryed long againſt *That man of Sinne, and Man of blood.* Under the Fifth Seale the blood of the *Then Saints* cryed apace, *How long! &c.* That cry open'd a *Sixt* Seale; and then the *Bloody Dragon* cry'd as faſt, *O ye hills, and Mountaines cover us! &c.* Since that, ther's an Inundation of blood, that cryes from all Coaſts, and *Pſal.* 9.

cryes more then ever. Even thy blood *O Germany*, and thine, *O France*, and thine, *O Ireland*. *God* hath ſaid, that *He that kills ſhall be killed*, and that blood ſhall anſwer blood, *Revel.* 13. 10. The time drawes on, and *Cry on ye bleeding Churches*: *Cry on ye Prophets, and Apoſtles*, in your Sackcloth, in your blood. And thou, *O England*, with thy *Cranmers, Ridlies, Bradfords*, *Cry on*, and give the *Lord* no reſt, *O ye his Saints*, whoſe blood is ſhed, till he *That's holy and true avenge your Blood*. And

Florus lib. 2. c. 15.

Ye, O NOBLES, and much honoured GENTLEMEN: do ye ſet your hands to this *Carthage*, that buſles moſt; and this *Bloody-beaſt*, which bites worſt in her laſt conflict. And, when ye haue done all, *Stand by the Glaſſy Sea, with your harpes ready*, till the *Lord* ſhall be pleaſ'd to empty the *Fifth Viall upon the throne of the Beaſt, and caſt the great mil ſtone into that Sea of blood, Amen. Even ſo come* LORD IESUS; *Take to thy ſelfe thy great power, & let the blood-ſheds of the Great Whore come in remembrance before thee. Amen.*

Followes the Third, which delivers the manner how *God* delivers his.

1. *Hee's long ere he begins*;

2. *He goes through-ſtitch*, when he ſets in.

For words; I am loth to entertaine time with *Criticiſm's*; we have a greater work in hand. If we follow *Chryſoſtom's* ſenſe with the *Vulgars*, and her *Sworn-men*, and read the words *Queſtion-wiſe*, *Will he ſuffer long?* we ſhall

1. Impute to *S. Luke* worſe language then he ſpeaks, who of the *Evangeliſts* is moſt *Attick*: And

So Homer uſes καὶ in Vulcans ſpeech to Iuno. Iliad α. &c & alibi paſſim.

2. Croſſe the maine ſcope, which drives at perſeverance upon delaies. If we follow his follower *Theophylact*, and moderne writers, and render καὶ, by κἂν, ſampling it with the *Hebrew*, we have our warrant. Yet [here's a difficulty. For,

How ſorts this *Slowneſſe*, with that [*ſpeedily*] following?

But this is no hard knot. 1. *God* may *ſeeme to ſee*, but is not in himſelfe *Slow*. For to be *Slow*. is to be too late; and *God* is never ſo. 2. Againe, he beares at firſt, yet ſmites home at laſt.

I take no pride in varying from adviſed tranſlations, and therefore pitch there.

God

God gives proofe of his patience, before he proceeds to execution. He ſuffers long, before the Creature ſuffers. This is generally true. But I muſt draw down the point to the preſent inſtance. *He ſuffers long* (*With them*) *With whom?* With *Adverſaries*, as the woman phraſed it; or *With them, whom vengeance abides*; as the *Hebrews* often couch the *Object* in the *Action*. Our *Point* then muſt run thus.

God beares long with his adverſaries; with worſt men. He diſpenſeth not his favours equall to all: yet to al ſome. All taſte of his goodneſſe, but with a difference: Though he bear not *Ever*, yet he beares *Long* with his enemies. His *Everlaſting* name is ארך אפים oppoſed to קצר אפים *Prov.* 14. 29. that is, He is not Soone, but Slowly povoked. The Apoſtle ſpeaks it roundly, *Rom.* 9. *He ſuffers with much Long-ſuffering the veſſels of wrath.* μακρόθυμος. οξύθυμος. *ſay the LXX.*

The truth of this we finde in *Perſons*, *Cities Kingdomes*, and thoſe none of the beſt. But we touch onely upon theſe particulars.

1. Look upon the *Perſons* in their diſtance, 1. *The provokers* are his *owne creatures*, who live upon him. 2. *The provoked*, the *Higheſt Majeſty*. This were enough to tempt created patience, as he ſaid; *Shall this dead dog raile upon my Lord the King!* What! *A Dog* upon *a King!* This requires infinite patience. 2 *Sam.* 16. 9.

2. *Look* upon their *Actions*, in their difference. And there it is hard to ſay whether bee greater, *patience* or *provocation*.

1. The wicked hate *His*, for *His ſake*, with a *Satanicall* hatred, (as *Davids* word is, *Pſal.* 38. 20.) and would deſtroy Soule and Body all at once, as that *Villain* in *Bodin* attempted upon another.

2. They cannot be ſatisfied with *One Mordecai's* fleſh: They wiſh all but *One head*, that they might diſpatch all at one ſtroke.

3. No time is long enough, no helpe great enough. They call in helps, they beg and borrow *Curſes and Blaſphemies*, to their laſt breath, as I reade of one. Mr. Boltons *Sermon on* 1 *Cor.* 1. 26.

4. They never relent, but write all to their merits, and wiſh they could doe more: Thus they provoke.

Now what is Gods Patience? Though his ſoule abhor ſin infinitely; Though he cannot goe out of hearing, and ſhut his eyes, as we may, but muſt ſee and heare all; Though his name, Law and Children be more to him then all the world; Though heaven and earth ſweat under theſe provocations, and Gods owne (ſtruck downe at his foot) cry for help: Yet God *Beares* and *Beares long*; Nay doth them *poſitive good*; Treats with them; Fees them to be quiet, and his owne to be patient; and when he muſt needs ſmite, gives them ſpace, takes time himſelfe, is *Long in bending his bow, and drawing forth his weapons*. And after all this, if then an *Ahab* will ſubmit, he is ready to reprieve. But this is a *Fathomleſſe-depth*. Were I in another place, I ſhould hold it needfull to ſay ſomething, by way of explication. But here it's ſufficient to minde you, That Gods *patience* is no way *paſſive*: Nay his *Longeſt ſuffering* is his *Greateſt Acting*, or enjoying of himſelfe, in all Serenity and Perfection, and is onely grounded upon his moſt perfect nature.

Rom. 2. *there's* ἀνοχὴ, μακρο θυμία χρηστότης.

1. God is Power it ſelfe; and therefore can beare long.
2. God is Wiſedome it ſelfe; and therefore forbearant.
3. Goodneſſe it ſelfe; and therefore ſo long-ſuffering.

And the longer he ſuffers the more he exerciſeth and evidenceth theſe his perfections. That is the maine ground of the *point*; whereto you may adde, if you pleaſe, theſe enſuing Particulars.

1. The *Wicked*, Gods *adverſaries* are ſome way his own; and that Owneneſſe works Patience. The Lord is a piece of a Father to them alſo. For he is

A Common-Father, by office to all;
A Speciall-Father, by Adoption to Saints;
A Singular-Father, by Nature to Chriſt.

A Prince, beſides his particular relation to his *Children*, is *Pater-Patriæ*, *Pater familiæ*, and is good to all; though with a difference: So here.

2. Though *Chriſt* hath purchaſed a peculiar people to himſelfe, to the purpoſe of ſalvation: yet others taſte of this his goodneſſe. The world, you know, was loſt in merit, and *ipſo facto* forfeited, with all its comforts, and appurtenances. The Lord

Lord *Chriſt* hath reſtored it, and doth keep it ſtanding; and in the *Interim*, the worſt enjoy it in common with the beſt, and ſo far, fare the better for Chriſt.

3. God in his moſt wiſe diſpenſation, ſees uſe of patience towards ſuch: So, he works out his owne praiſe, and deſigne upon his Church.

In ſhort, At *preſent* there may be ſome uſe of them; and ſo he reprieves them, as we doe ſome notorious *Felon*: and *hereafter* there may be ſome fruit come from them, and the *Ill Mother* is a while forborne for her *Fruit*, and *Venter* ſake. This is all I can ſtay to ſpeak to the point.

Now were I my ſelfe, I would commend this to *two ſorts*.

1. *The worſt* muſt take heed of *Two Extremities*.

1. *Not to Vye* with *Children*, and bear themſelves too high upon Gods love, becauſe he beares himſelfe ſo patiently, and graciouſly towards them. No, there is difference: *Iſaac* is the *Son of the Promiſe*, though all the *Abramites* have ſomthing. Onely *Jeboram* the firſtborne muſt have the *Crowne*, and *Kingdome*: Smaller matters muſt content the reſt. All *Joſephs* brethren taſte of his bounties; but none to *Benjamin*. As in the things there is a wide difference: (not now to be enlarged) ſo ſpecially in the Iſſue, and event: the wickeds happineſſe will take end, his leaſe will run out, *Eccl.* 8. 13. That end when it comes, comes *Swiftly*, as *Ezekiel* in his 7. chap. tels them upon another occaſion. ---*The End* (ſaith he) *is Come, is Come, is Come*; and ſo ſome ten or twelve times minds them of this. And when that *Time is come*, the Lord ſets on, *How Long*, and *How Often* he hath forborne. ---*Forty years long I have borne with this generation.* And ---*Theſe ten times have they provoked me.* Numb. 14. 22

Gen. 25. 5, 6.

2 *Chron* 21. 3.

Pſal. 95.

2. Not to charge God to be an *hard Maſter*: But to give him the glory, not onely of his *Juſtice*, but of his *Patience*, and *Goodneſſe*: For even in his Executions he is ſtill beneath their demerit, beyond their deſert; and that one day they will know, though now they will not acknowledge it. But the maine is to the Saints.

2. *If the worſt* muſt ſay, *God is patient*; muſt not the *Saint?*

If *Sodom*, If *Babel*, If *India*, muſt acknowledge his Long-ſuffering: muſt not *England?* muſt not *This?* muſt not every *Towne* and *City?* O ſurvey your lives, compare Gods patience with our frowardneſſe; Gods forbearence with your ſtubbornneſſe. Call to mind your follies, paſſions, infirmities, preſumptions. What anſwers you have returned upon reproofe; how many cals you have ſlighted; how many means you have ſcorned. In few; how many, how great, how laſting your provocations have beene. And, If *Cain*, and *Judas* muſt yeeld God patient: Doe you ſay, *Who is a God like unto thee that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? He retaineth not his anger for ever, becauſe he delighteth in mercy, Mica.* 7. 18. And, if the Divels themſelves thinke it worthy a ſuit, that their torment may be deferred; muſt not we thinke it thankworthy, that we are thus long forborne? O, let every Towne ye looke upon, every Church ye come into, every field you walke in, every Creature you ſee living, draw from you thanks.----*Let the houſe of Aaron ſay, His mercy endureth for ever*; Elſe had we no *Church*.---*Let the houſe of Iſrael ſay, His mercy endureth for ever*; Elſe had we no *State*,---*Let every man breathing ſay, His mercy endureth for ever*; Elſe our Atheiſmes, Oaths, Curſes, Idols, Murders, Whoredomes, and other Abominations had long ſince ſunk us, and ſwallowed us up.

But what are *Words*, if but *Words?* Let the Meditation of this point be improved unto

Humiliation,
Repentance,
Conſolation.

1. For the firſt. Is God ſo forbearant? 1. What are we, that we ſhould be ſo haſty? What? Is he wounded in his *Name*, in his *Law*, and in his *Sons*? And muſt not we be touched in our *Dog?* Who are we, that we cannot bear (As *God*, (ſhall I ſay?) nay with God himſelfe! He muſt ſmite, when we would have him; elſe we queſtion, ſometimes his *Truth*, moſt times his *care*.

Nay farther. Is God ſo forbearant? What have we done? Or what did we meane to provoke ſo *Patient a Father? How*

great

great is the provocation of his ſons and daughters! It is not, It is not (beleeve it) a *Small* thing that will *Anger this Father.* It is not a little Cloud, that will hide this *Sun.* In his anger therefore read our ſins, and in his expreſſions his wrath. His Face, his Words, his Actions ſpeak him angry. And *patience* will not be angry for *Triſles.* What? *David* hide himſelfe from his *Abſalom?* doth not ſo great a wrath argue greateſt provocation?

And is not *Our Father*, thinke you, *Angry*, when he ſends a *Spirit of diviſion* amongſt us? when he *Daſhes* Child againſt Child? makes a *Rod*, of a *Sword?* drawes *Blood*, and bathes his *Sword* therein? Turnes his *Children a begging*, and outs them of all? Is not here wrath? And is it not time now, to fall before him, with *Miriam*, whilſt he thus *ſpits* in our face? To *Run* with *Aaron*, when the fire is begun? To *cry* with *David*, when the *Sword* is drawn? *O Lord, ſpare Jeruſalem*, ſpare our Cities, our people: And to lament after our *Father*; as the Child doth after his loſt *Mother. My Father, my Father is loſt, What ſhall I do!* *Num.* 12. *Num.* 16. 46. 1 *Chron.* 21.

2. In the next place, Let us quicken our repentance: Kindneſſe will melt a *Saul*; Should it not a *Son?* The proper iſſue of patience and kindneſſe ſhould be to repentance: of *long* patience *ſpeedy repentance.*

You are Noble; I report my ſelfe to your *Judgements.* What think you? Are not a thouſand of Oaths, and millions of Lies (to omit other provocations) enow? Is not forty years provocations? nay ſixty? nay eighty ſufficient? Hath not God waited long, and long enough? Is it fit thinke you, to make him wait longer? Is there any hope that ought elſe will worke, if *patience* work not? Or is there any thing left after *patience abuſed?* "Will not *Nineveh* riſe up in Judgement againſt us, "and ſay, *We had but forty dayes patience afforded us*: And ſhall "theſe abuſe *Twice forty yeares?* Will not the damned in Hell "ariſe and ſay, We were born withall, ſome but thirty, ſome "but twenty yeares, and they have abuſed a far longer patience? "Nay, will not the Devils themſelves come in and ſay, We had not the patience of *one hour* afforded us; and ſhall theſe ever be ſpared? I beſeech you by all the mercies of God; by *an age of patience*; by *A world of bleſſings*; by that your *Candor*, and *Ingenuity*;

genuity; and by all the *Endearments*, that ever paſt betwixt Chriſt and your ſoules; *pity* your ſelves; *pity* your Country; *pity* your poſterity; and be content to be happy. Fall downe in private before the *Lord*, and ſay, *O Lord*, I am aſhamed of my *Unmannerlineſſe*. *Thou* haſt *long knocked*, and I have made thee ſtand out of doores. I can ſtand out no longer. It is infinite patience, if as yet I may live. O turne me, and I will now turne. I Come, I Come with all the ſtrength I have: O draw me! Melt me! receive me!

3. Laſtly, Let this give us an hopefull expectation of further grace. True it is, Our ſinnes are hideous. God was never more put to it by a Nation. Notwithſtanding, could we put our ſelves into a *poſture* for mercy, *There were yet hope in Iſrael.* For I demand, *Is God patient toward Enemies? toward Rebels?* when there's *no faſting*, *no praying*, *no reforming* thought upon? And will he *Not meet us in the way of his judgements?* What? is he ſo long-ſuffering toward *ſinfull Ephraim?* ſo loth to thinke of a divorce? *How ſhall I give thee up Ephraim! How ſhall I entreat thee!* And ſo ready to receive *Ephraim*, upon ſubmiſſion? *Is Ephraim my dear ſon? &c.* And will he not be gracious to this *Our Ephraim*, in caſe we come in? What! will he plead for *Iſrael*, for *Nineveh* againſt his *Prophets?* and of a *Judge* become an *Advocate?* As we ſee in the caſe of *Elijah*, and *Jonah*. *Why Elijah* (ſaith he) Thou art not alone: There be *Thouſands* with thee, and for me: *Why Jonah*, doſt thou well to be ſo haſty? would'ſt thou have me ſlay the Child upon the *Mother?* ſo young, ſo many? Will *God*, I ſay, thus plead for a people, when his *Prophets* cry againſt them? And will he not be intreated for us, when of all *Ranks* ſome, and the *Prophets* cheifly importune him? *Bear up*, Brethren, and know with whom ye have to doe. You deal with a *Father*, *The Father*, and *The God* of *patience*. 'Tis true, He can be angry. That's his juſtice: That's his goodneſſe to you: But he cannot be long angry with his owne. 'Tis but for a *Moment*. It redounds not to the Perſon. 'Tis not *Penal* but *Medicinal*. *Sinke* not under it. Onely prize patience, and abuſe it not. Hold this *Patient God* amongſt you, as *Moſes* did. Chaine him up with your prayers and teares, and ſay, *If we have found*

Vid. Mic. 6. 3. Hoſ. 6. 4. & 11. 8.

Jer. 31. 20.

Eſa. 54. 7.

found grace in thy ſight, Go not from us: Abide with us. And then know, There is patience enough in God for a *Thouſand Englands.* And, if we doe miſcarry, it is not from want of *Goodneſſe* in *God*, but from want of *Grace* in us, who have a price in our hands and doe not know it. But I muſt away. The laſt thing followes.

God is ſwift in his helpe as well as ſure. When his be once ready for help, help is at hand. So *Nahum* pleads, *cap.* 1. 2, 3. *God ſuffers*; and *God is ſwift.* I am in haſte, and cannot open the words. S. *Peter* ſaith the ſame, 2 *Pet.* 3. 9. where two things are ſpoken.

1. *What God is* in our conceit; *Slack.*

2. *What God* is indeed; *Seaſonable*, when we are fitted.

Obiect. But is not *God ſlow?*

Anſw. It is not *ſlowneſſe*, or *ſlackneſſe*: For that is to *Omit an opportunity.* He is ever opportune, and frames his pace, as there is cauſe. When we be ripe, he is ready, he is ſpeedy.

Speedy, 1. In oppoſition to the Judge here, who is too late; and to mens opinions, who being *too ſhort*, thinke *God too long.*

Speedy, 2. In reference to our fitneſſe, and fitneſſe of time. He is neither too early, nor too late; but obſerves the very *height, ſtrength, joynt, article* of time. We know not how to expreſſe *Moſes* his עת of time. But at preſent we are upon his ſpeedy helpe. For this; doe obſerve how he repreſents himſelfe. *Ex.* 12 41. & *alibi in Gen.*

1. In his *geſtures*, and *poſtures.* He's ſaid, when he is upon his peoples deliverance, to *ſtand up*, or *riſe*, to *run*, to *fly.* *Vid Hab.* 3. & *paſſim apud Prophetas.*

2. In his *Expreſſions. He that comes, will come, and will make haſte, with ut tarriance, Heb.* 10. 37.

3. In his *Performances.* Ever at, or before his day, never one hour too late. *In the Canticles, he comes leaping, &c.* *Eſ.* 31. 5. *flying, &c.*

The Reaſon whereof is manifold.

1. If we reſpect *Gods* ſelfe. 1. He cannot miſtake time: For he is *Wiſdome* it ſelfe, and the juſt meaſure of time. That is *Eſay's* reaſon, *He is a God of Judgement.* 2. He cannot fail of his aime, and end; For he is *power* it ſelfe. There is nothing in his way; *He is in Heaven* (ſaith *David*) *and doth whatſoever he will.* Others muſt work what, and when they can: *God* works when it pleaſeth him, and can do a great deal in a little ſpace. He can cauſe to *conceive*, and to *bring forth* the ſame day, *Eſa.* 66. 8, 3. He is *goodneſs it ſelf. Goodneſs* is his nature: and nature delights in its own operations: it is it's life. The Sun *Eſa.* 30.

runs rather then ſtand ſtill; delights more in ſhining, then in being overſhadowed. 4. He is *Truth*, and it is his Word, *He will be found in due time*; and his time is the *Due time*, with reſpect to our *Fitneſs*. Read *Pſal.* 46. 1, 5.

2. Adde in the ſecond place, *Gods Relation*. He is a Father. Relations, you know, are very active. *Saul* would riſe early to help *his ſubjects*. 1 *Sam.* 11. Fathers be rather *too haſty*, then *too ſlow*. They are ready before their Sons. The child indeed thinks himſelfe fit for *Horſmanſhip*, for the *Univerſity*, *Marriage*, or the like; and conceives his father *too ſlow*. But the truth is, The Father ſtays upon his Child, and is ready before he is ready; Eſpecially in caſes of danger. A Father runs without legs, when the Child is hazarded: Nor is there any Beaſt, which will not fly upon death, when his young is endangered. Now the *Lord* hath not put this inclination into Creatures, and deprived himſelfe thereof, the while; *His* be *His*, and He will be *Theirs*, if it be not long of them. Let the *prodigal* creep, and the *Father* will run. *Luke* 15.

3. His Children will mind him of the time how it paſſes. Their Cry is ſtill, *How long*, *Make haſte*. Their *Remembrancers* joyne with them. *Eſa.* 62. and Chriſt with them. *Zach.* 1. *How long, O Lord of Hoſts, wilt thou not have mercy upon Jeruſalem? &c.* 12. *Theſe, All* theſe ſue *God* upon his *Band*, and preſſe the fitneſſe of the time. *Dan* 9. 2. *Pſal.* 102. 13. To make an end.

If meer ſelfe-love will force this *Judg* out of his pace: will not love of Juſtice, Mercy, Truth? Love of Chriſtians, of *Chriſt*, of *Gods-ſelf* quicken him? Doth not he know how ſoon their ſpirits will faint? how ſoon they will ſtep forth of the way? and after halting, turne aſide, upon two long delayes?

Object. Yea, but we ſee *Gods* people long deferr'd.

Anſw. It ſeemes long, becauſe we are ſhort. A ſhort walke is a long journy to feeble knees. Times are above our reach: the knots, and periods of them are in the hands of the God of Judgment. When help is ſeaſonable his fingers itch, as the Mothers breſt akes, when it is time the child had ſuck.

Uſes. There is no more now to be done, but to make this point uſefull to us, and then I have done.

1. *Bluſh* we at our boldneſſe, who take upon us
1. *To Controll.*
2. *To confine* the *All-wiſe God.*

3. For

1. For the firſt, Who are we, that we ſhould ſit upon our *Maker?* and ſay, in effect, *Here God is out. Here he miſtakes* his time? What is this but to Charge God fooliſhly, as *Job* did not? What is this, but to ſet the Sun by our dyall? This *Cæſar* termes ſaucineſſe in his Souldiers. This our *Saviour* diſliked in his deareſt friends. This the Phyſitian blames in his Patient: Parents in their Children: you in *Vs*, if ſo be that we, (at ſo great a diſtance, who know ſo little of your obſtructions) ſhall charge you, here with *too much haſte*, there with *too much ſlowneſſe*. *Iob* 2 4. & 7. 6. & 11. 39. 40.

2. *As great a ſaucineſſe* it is *To confine the Almighty*, Now he muſt help or never, this way, or no way. By this *Parliament*, or by no *Parliament*. Stop, for ſhame. And if you will wiſely enquire into a reaſon of *Gods* proceedings, reflect upon your ſelves, and charge the flowneſſe upon your own ſoules. It is a truth, *God will be ever himſelf*; and hath *many ends* in *One Worke*. But, in paſſages twixt him and us, the fault is ours, not his, if we be not *ſeaſonably holpen*.

Thence that in *Iſay* 30 18. *God waits, that he may have mercy. Gods Heart, Gods hands* are full of mercy: he waits, being *A God of Judgement*. (i) one that diſpences mercy in Judgement.

Thence his *plea Iſay* 58. 1. &c. The people wondred they heard not from *God*. *Why* (ſay they) *have we faſted? &c.* And *God* wonders, that he hears not from them. And more fully (*Iſa.* 59. 1.) he reſolves the Caſe. *Gods hand is not ſhortned: His eare is not deafned*. He is able, he is willing to doe them help. Where is the hinderance then? *He* tels them, *Your ſinnes keep good things from you*.

Thence alſo it is, That *God* ſo expoſtulates with *Joſhua. cap.* 7. 10. *Vp*, (ſaith hee) *Why lieſt thou thus, and cryeſt to mee?* As if it were long of me that the warre ſucceeds not. Go, deale with thy people. *There is an accurſed thing in Iſrael*.

Thus *God* points us to our duty, and we muſt Act accordingly. *Judges* 20. when the warres of the Church miſcarried, the Church enquires of God, with Prayers, and Teares, and Faſtings. In the like caſe we muſt do the ſame thing: We are here upon *Gods* work *Things ſtick*. Comfort comes on ſlowly. Let us *Caſt Lots* with *Joſhua*; and finde out *The Achan*. Let every man lay his hand upon his heart, and ſay, Can *God* certainly help? Will he ſpeedily heare? What is then the reaſon of this delay?

This is a fit queſtion for *publike*, for *private*, for *All Perſons*.

In *Publike*. Your affections *(Honoured & Beloved)* we queſtion not. Sure your endeauours are good, your labours great. Yet muſt we ſay with the Prophet, *The harveſt is paſt, Summer is ended, and we are not yet ſaved. Jer.* 8.20. Where is the *Let ? Let's* put it to the Lot.

1. *Lot upon your ſelves*, and let each *Parliament-man* ſay. Am I rea-
"dy ? Am I fit for mercy ? for honor ? I pretend to humiliation. I
"repreſent ſuch a people, ſuch a place (in their ſins) this day. Doe I
"humble my ſelf ? Do I gage my heart, pray, weep, mourn alone ?
"I pretend Reformation. Am I my ſelfe reformed ? Do not I, who
"ſay others muſt not ſweare, ſwear my ſelfe ? Do not I give *Liber-*
"*tie* my ſelfe, where I make *Lawes* for others ? If ſo, God will never
"accept of a *good motion* from a *bad mouth* : as that State in ſtory
"would not.

2. Lot *upon your families*. I come hither to reforme others : But what are my owne *Children* ? my *Owne Servants* ? What ſhould *Philip* doe abroad, till he hath compoſed diſorders at home ?

3. *Lot upon your Company, and Aſſociates*. Say, Is there never an *Eſau* amongſt us ? Never an *Achan* in our Tent ? Never a *Jonah* in our Ship who troubles all ?

4. *Lot upon your Courſes*. Aske : Whoſe work am I upon ? *Gods* ? or my *Owne* ? Aske farther. (If the work be *Gods*, and the *Publike*) in what *Order* do I proceed ; *Vzziah* may diſturbe the whole buſi-neſſe, for want of *Order*. Aske farther : In what *Manner* doe I go on ? If I preſume upon the goodneſſe of the Cauſe, or greatneſſe of my ſtrength, I may be croſt, as *Iſrael* was in that 20. of *Judges*.

You are now before the *Lord*. *Weep* with *Iſrael* upon theſe de-layes, and ſtrike the right *Vein* : Say, The *Lord* is not ſlow to help : but we are ſlow to ſearch, ſlow to reforme, ſlow to put our ſelves in a hopefull way of mercy.

This is a fit Queſtion for us alſo in *Private*. We (my Brethren) run out upon *God, He forgets, He will not be entreated*. We fly upon men, They make no *Haſte*, They *Spin* out *Time*, with long orati-ons. Were *We* in place, *Ireland* ſhould not be thus deſerted ; *Execu-tion* thus fruſtrated. But who is in fault ? *What diſorder ! What diſorder !* ſaith *Nabuchadnezzar*, when the *Diſorder* was from him : So we. *What delayes ! What delayes ! No help comes !* O, but what ſaith *God ? Vp Ioſhua. Iſrael hath ſinned. There is an Accurſed thing among you*. There is curſed Pride, Unbeliefe, Covetouſneſſe, Coldneſſe, Neutrality, in the

the Camp: What can be done, till this be removed? There are *Vnbleſt Diviſions*, preposterous courſes. *We Rangle* our own work, and are much wanting to the publik, in our prayers, and amendments. And this is that, that ſcoat's the buſineſſe in publike. Nay, ſhall I tell you? There is that, that hinders all in publike and in private: and in ſhort it is this. *We* be not this day *Humbled* for *Our Own*, and *Our-Other-mens* ſins; we be not *broken*; we be not *ripe* for mercy. And can we think that *God* will lay *Cordials* upon *Full* and *Foul* ſtomachs? That he will skarf our bones, before they be ſet? And lap up our ſores, before they be ſearcht? O it is in vain, (as I hope *my Brother* will anon tell you, now my ſtrength is ſpent.) It is in vain, I ſay, for us to dream of Comfort, til we are better emptied and broken. Let us, I beſeech you, when we have done in *Publike*, goto it in *private*, and labour to ſee *The Plague in our own heart*. We ſpeak much of *A malignant party*. But ſhall I tell you? *Our ſins* be the *Malignant Party*: *Yours*, and *Mine*, and thoſe whom we repreſent this day. Theſe tye the hands of *God*, and man. Theſe ſtop the ears of *God*, and the *King* againſt us. *Clear* the *Lord*, and *ſhame* your ſelves, ſaying, I have miſtake my ſelfe all this while. I have accuſed *God*. I accuſed men. I have now accuſe my ſelf: my backwardneſs to turn to God is it that fore-ſlows my comfort. This done,

3. Be we next entreated to *Coaſt* upon a *Cure*. *Yo are* tyred with *working*, *We* with *waiting*. Come we briefly to the Point. *Eſ.* 21. 12. *If you will enquire, enquire ye; Return, Come.* The Prophet ſpeaks as if he were in haſte: and two things are preſently expected.

1. *We muſt be humbled.* That's *once*. Pride ſtands in Gods way. And, if we will make *Davids* prayer, we muſt make his plea. *We are poore and needy: make no tarriance.* Pſal. 40. *ult.* And this work of *ſelf-humbling* is a greater work, then I can quickly deliver. But I preſum you have been already preſſed or will be anon, to this work.

2. We muſt be *Reformed*. Sin hangs in our light. That puts back things that are comming on. Let *Aaron* and *Moſes* be never ſo willing. Let *Iſrael* be never ſo near the *Promiſed land*: Sin (comming between) will turn them round, and put them back. That hinders good from comming on. Let *Iehoſhaphat* be never ſo forward in a *Reformation*, *The High places* will not drown, if the *Peoples hearts be not prepared*, 2 *Chr.* 20. 33. I have *cut yon out your Work*. Now upon it.

1. *Look Backward*, and ſay with *David*, *O Lord pardon my ſin: it is very great.* Pardon my houſe, *It is I and my houſe, that have ſinned.* Par- *Pſal* 25.

don

don my people, the Town and Countie, from whom I come, for whom I appeare this day, and which is my *Secondſelf*. Weep over them as *David* over *Ieruſalem*. Yea over the *many many* ſins, that ſwarm in this Land; and there ſtand betwixt wrath and the People: and then

As Luke 4 23. to cure his Country is to cure himſelf.

2. *Look forward*, with reſpect to all your relations. As *Men*, Reſolve with *Naaman*; *I will worſhip none but the God of Iſrael*. As *Maſters*, with *Ioſhua*; *I and my houſe will ſerve the Lord*. As *Publike Perſons*, with *David*; *Betimes I will cut off the evill doers*. At leaſt p lead with *Ioſhua* 22. 20. *Did not Achan thus, and God was angry with all Iſrael?* For the Lords ſake, Forme your ſelves into a happy body and order; and having ſo done, Do but what you can to put us all into a *Poſture* of mercy and ſafety. Let me tell you, that the *publike pulſe beats very ill*. Though many particulars give much encouragement: yet the generality is bad enough. I will not meddle with any thing this day. I leave *your* buſineſſes to another day and place. Give me leave to ſay thus much;

Credenda.

1. In point of *Religion*; If we ſpeak of faith: How many be there, who have (as that *Father* ſaid) *Fidem menſtruam?* I may adde, *Neutram*, *Nullam?* 2. If we ſpeak of particulars: Moſt men move like the river *Arar*: backward or forward, who can tell?

Hilary. Oculus in utrâ partem fluat judicari non poteſt, probably Sone. Cæſ de Bello Gall. l. 1. Alcibiades.

3. In point of ſubjection, in this *Iubile*, & *Intervall*, (as the Vulgar reckon it) no Magiſtrate, no Miniſter, no Officer, no Age is reſpected. It is with us in the Country, as it was in his Army, *All are Leaders, none Souldiers; All Teachers, none Scholars.*

4. And for Laws. Whilſt you make *New*, we break the *Old*: and whilſt you are in the *Mount*, we are *Dancing about a Maypole*, or *Calfe*. I may not dwell longer.

Give me leave to deliver my owne & the Common ſuit of the honeſt minded, to you: and I will deliver it to you in his words, Marke 9. 22. *Maſter, if thou canſt doe any thing* (ſaith he) *have compaſſion on us, and help us.*

My Lords, & Maſters, If you can do any thing, *Help* us with your power (we will *Help* you with our prayers.) *Help* us what you can (and what you *can by Law*, that you *Can*.) *Help* us to *honeſt Miniſters*: *help* them to *Bread*, & *Books* too. *Help* them againſt the *Mighty*, that they be not forced to *Feaſt* at that *Dreadful table*, as it was once called, they know not whom themſelves. O! If we could be once formed into a good people by a happy concurrence of *Our*

Chryſ. φιλοσοφίας &c. hinc & τὰ φυσικὰ μυστήρια. apud Veteres.

Sove-

Soveraigne, & both your *Houſes*, we could not be long in duſt and aſhes. *The Lord would ſoone* (as he ſaith) *ſubdue our unemies under us*, Pſ.81.14. *and come flying with healing under his wings*. Onely, if welook for Mal.4.2. ſpeedy help, we muſt ſpeed our *Repentance*, and *Reformation*; and ſo meet him, who hath promiſed to meet us. Now let the Patience of God move you, the diſtreſſes of our *Brethren* (who have nothing left, *Præter agri ſolum*, if ſo much) move you. Let the ſad diſtractions & Iealouſies at home move you. And, ſith God is ready, why ſhould we deferre? Yet we live: Yet he offers himſelfe as a *Father* to us. Here he is *this day*: O let us not loſe *this day*: but *to day*, whilſt it is *to day*, before the other halfe of it be ſpent, Come in, accept of mercy. And, for your encouragement, let me conclude with a word of *Comfort*.

What? Doth God wait, to do us a kindneſſe? Means he good to us at laſt, though (for ends) he forbeares a while? Be not diſcouraged upon theſe delayes (if they be delayes.) Say with the Church, *Micah 7. I will beare the wrath of the Lord, I will wait, &c.*

Obiect. O, But what hope's left?

Anſw. There is hope, There is hope. Were there not: yet order it, that there may be hope, *Lam.3.* And then *Hearken what God will ſpeak*; Pſal.85.8. for his heart and mouth *will ſpeak peace* to his *Broken people*. Provided ever that you leave him to his own both *Times*, and *Means*.

Obiect. O, But is not the time paſt?

Anſw. Why then hath he called us hither? Put it into the hearts of his Majeſty, and this *Repreſentative Kingdome*, to appoint this meeting? Would *he have accepted an offering at our hands*, and ſent us a word of encouragement, if he had purpoſed our deſtruction?

Obiect. O, But (for the meanes;) things are worſe and worſe.

Anſw. No matter, if we be better and better.

Obiect. O, But we are very weak! low! poore!

Anſw. I wiſh we were worſe, in our owne ſenſe; we are, I feare, *too good, too ſtrong, too many*. God is ſometimes troubled with *too much help*, but never with *too little*. We are ſometimes *too ſoon*; but he is never *too late*.

Obiect. O, but we are put off ſtill, from day to day.

Anſw. You are deceived. We are not put off: we put off God. It ſticks there. Nay, God is already Come, we are holpen, and do live; and ſhould live more, If we could live apace to him; and live his life, the life of faith. Now is *Faiths turne and time*. Now let *The Iuſt live by his faith*. Now with *Daniel*, let us *Caſt up times*, and meet the Sa-

ving

riſing; at leaſt before the day ſhut in. Grow to his earneſtneſſe: *O Lord heare; O Lord forgive; O Lord deferre not.* And then expect ſome flying meſſenger, or other, with a meſſage of comfort. Only remember how it ſtands betwixt mother & child. Whiles the child doth but whimper in the cradle, the mother ſtirs not: But, when he takes up a note, and cryes every whit of him; hands, feete, face, all cry: then the mother flings by all; then ſhe flies and outruns her ſelf. *I come, I come, I come my child.* I can ſay no more. My drift in all, is, To beat you off (not from the *Vſe* of Gods meanes, but) from *Truſting* in them. We have too long *Idolized Parliaments, creatures, and created abilities.* And the Lord hath purpoſely blockt us up, becauſe our eyes ſhould be onely to him. And in him *Alone* you have encouragement *enough.* He hath holpen already: He waits ſtill: He is more then a *Iudge*; He is a *Father*: He *can help*, He *will help*. His word is for us, precept, promiſe, parable: His ſervants are for us: His *Son* is for us; He is *One-of-us*, which is beyond all encouragements yet mentioned: He is termed, in the words following, *The Son of man, a man of Prayer, a man of Grace, the high Favourite, a man* amids us, who gives with the Father, who prayes with the Suitor. And ſhal we yet faint! What I cannot now do in publike, do ye ſupply in private. *Chriſt* is freſh, his Blood freſh. Put your petitions into his hand, and this day beg your Lives, your Land, your King, with your Omnipotent Prayers. If you cannot Speake, Weep. *Fletu agitur, non affatu.* Teares pray. If you cannot weep, Sigh. God heares Sighs. If you cannot Sigh, Breath. God feeles Breath. *Lam* 3.56 At leaſt, let your Actions pray, your Preſence pray, your Submiſſion pray, your Afflictions pray. God heares Afflictions. *Gen.* 16.11. He heares our ſtretched out hands. Do not we ſo? Do not we give to many a one, that ſaith nothing? but onely holds out a hand to receive? O think as ill as you will of your ſelves: but think well of God. Pray as you can Pray: and he is a Father, who will make Engliſh of broken prayers. Pray, I ſay. I ſay againe Pray. And who knowes but prayer will lengthen our day, as once it did *Ioſhuahs?* I can now ſay but little in publike. The Lord enlarge us, (*you*, and *me*) in private, and my *learned Brother* in publike. Had God vouchſafed me more leiſure, health, enlargements, I had dealt better with and for you, but at preſent, this is all that I can do; I ſhall be ſhort in prayer, and will not abridge my ſucceſſor.

Cum patre dator, inter nos petitur. Aug.

Auguſt.

28 MR 59

FINIS.

TRUE RELIGION IN THE OLD WAY OF Piety and Charity.

DELIVERED

In a SERMON to the Lord Major and Court of Aldermen of this City of *London*, at their Anniversary Meeting on Munday (commonly called Easter-Munday) at the Spittle, 1645.

By ROBERT HARRIS B D. Pastor of *Hanwell*, *Oxon*. and a Member of the Assembly of Divines

JAM. 1. 26, 27.

If any man among you seeme to be religious, and bridleth not his Tongue,——this mans Religion is vaine.

Pure Religion——is this, to visit the Fatherlesse and Widowes in their affliction, and to keep himselfe unspotted from the World.

LONDON,

Printed for *John Bartlet*, and are to be sold at his Shop in Pauls Church-yard, at the Signe of the Gilt Cup under Saint *Austins* Gate, 1645.


BRITISH

To the Reader.

UPon the ſurvey of this Epiſtle to the Right Honourable *Thomas Atkins*, the now Lord Major, &c. I conceived it not amiſſe to adde ſomething more by way of caution; which howſoever it needed not to thoſe that know me, yet being now caſt upon ſtrange men, and ſtrange times, I cannot ſpeak too plainly; be pleaſed then to know, that the men of whom I ſpeak, are not ſuch as are truly (that is, univerſally, charitably and peaceably) conſcionable, nor ſuch as I therefore diſtaſte, becauſe they be of a different opinion in ſome things from my ſelfe: No, the Lord keep me from quarrelling men, becauſe their light is more or leſſe then mine, if that be all their crime, and from judging their conſcience; whileſt ther's no more in it but conſcience, reaching after further information, theſe be not the men I meane, but men of another ſpirit, who condemne the things they doe not underſtand, and goe upon

on principles, and in wayes that will mar all if they be not timely lookt to: What their courſes and tenents be, I am loth to make too publike, & therfore rather intimated then expreſſed them before,& now do much rather deſire their buriall then their life ; to that end, I ſaid ſomething to the honourable Governours and godly Citizens of this place ; and doe further implore and beſeech all others who deſire the peace of the Church, the proſperity of the City, the advancement of Chriſts Kingdome, to bring ſome Buckets towards the quenching of theſe wild and unnaturall fires amongſt us; yea and above the reſt,I humbly pray thoſe of myBrethren to lend herein their hand & help, who are more (as they conceive) indulgent towards them, at leaſt (as others think) moſt prevailing with them. This is all, and this I hope is enough,being added to that which already hath paſſed the Preſſe.

Robert Harris.

not, til we receive better anſwers then we do from more then enow: We know you not, we cannot, we will not, we may not ſupport ſuch a — *I am not (I confeſſe) well read in your Charter, I know not your* bounds; *this I know, that this* famous *City hath been heretofore much honoured and bleſſed both* by *and* for *their* Miniſters; *this I know, that Magiſtrates by calling are* Heirs of reſtraint, *and that ſinne uncontrold and unpuniſhed by them, will be ſet upon their* heads, *and beaten upon their* backs; *Tea, and this I have read, that where viſion (preaching) failes, the people are naked, or (ſay ſome) idle and uſeleſſe; that where men grow* high *in* ſin *and* ſcorne, *the City is enſnared or fired,* Pro. 29.8. *that where any City is divided, it cannot ſtand,* Mat. 12.25. *This I am ſure of; and therefore my humble ſuit unto you is, that as you tender your* ſelves, *your* ſafety, *your* City, *your* Poſterity, *your* Religion, *your* Chriſt, *your* All, *doe your utmoſt to* reſtraine *all* deſtructive *ways of ſinne, errour, faction, &c. and to eſtabliſh a ſetled* Government, *and ſincere* Religion *among you: Oh! let it not be free for any men at pleaſure to proclaime their* Jubilees, *to aſſert, to preach,*

Judg. 18. 7. Neh. 13. 17. Rev. 1. 20. 41. Prov. 29. 18. *Jun. ad locum, & Schindler. Pentag.* αὕτη (ſc. ἀνάγκη) πόλεις ὀλλυσι', & *quæ ſequuntur. apud Soph.*

preach, to print, what ſeems good to themſelves; & under colour of Chriſtian liberty & free grace, or I know not what new light, to cry downe Magiſtracy, Miniſtery, Repentance, Obedience, ſay I? nay Scripture it ſelfe, Chriſt himſelfe in his Nature and Offices. My Lord, and worthy Senators, I'le trouble you no longer, the reſt you ſhall read in ſilence; *I commend your* Perſons, *your* Imployments, *your* honourable City, *and all your publique* Concernments *to the grace of our Lord Jeſus, beſeeching him to raiſe up ſtill amongſt you Magiſtrates of* Jethro's *marke, men of* might *for* wiſdome, wealth, courage, *men of* truth (*whether for* Theorie *or* Practice) *but no men for* ſelfe *either ends or turnes: So prayes*

חיל Importes all

28 MR 59

Your humble Suppliant and obliged

Servant in our common Lord,

Robert Harris.

TO THE RIGHT HONORABLE
THE LORD MAJOR
and Court of Aldermen, with other
Citizens of the renowned City of
LONDON.

28 MR 59

THE *Accompt that I make of my* ſelfe *and* ſervice *is this: For my* ſelfe, *the reaſon of my ſlowneſſe in this work grew not from any undervaluing of your ſo honourable invitation, but from mine owne diſtemper of body, which at the ſame time forced me to deprecate a* greater ſervice *to a greater* Aſſembly, *and to lay aſide this till it was too late to put it off. 2. For the* works *ſelfe, 1. in my* choyce, I *had reſpect to cuſtome and entreaty, and in the* purſuance *of that* choyce *I look't upon*

Jubet qui rogat, &c. Obligant qui impetrant, &c.

the ſeaſon and Auditory: You have now by your motion (*that is*) command, *made it publique, and it being your* owne, *it is in your power to make it good: That is a good Sermon which doth good, as that's good ſoyle which mends the ground: that good food or Phyſick that* helps *the body: Some worth you have put upon it in your* calling *for it, and ſending it* ready written *to my hand; if now you pleaſe to tranſlate it into* practice, *the work is done. And ſurely there lyes before you the faireſt of opportunities; never was there a fitter ſeeds-time for* Prayer *and* Almes; *in the one the pooreſt may concurre, in the other they cannot; that's your happineſſe that you can give, and will be more yours if you* doe *the thing. It was ſome comfort to me to heare* (*ſo ſoone after my ſervice*) *of a deſigne for the poor, that* newes *was to me what* Jonahs *Gourd was to him; and my prayer is, that* this *may be more laſting then* that: *The poore are exceeding* many, *and their wants exceeding* great, *and it is not the leaſt of our griefes, that many of us in the* Miniſtery *can doe no more; we meet them hourly, and part but ſadly; they ſighing becauſe they cannot* receive, *and we becauſe we cannot* give; *and give we cannot*

A SERMON
TOUCHING
PRAYER and MERCY.

ACTS 10. 31.

And he ſaid, Cornelius, thy Prayer is heard, and thy Alms are in remembrance before God.

WE have in this Chapter two great doubts reſolved: the one a Souldiers, the other a Preachers; both conſult God, and he reſolves both. The Souldier was one *Cornelius*, and his ſcruple was about our bleſſed Saviour, not touching his offices or his nature, (*he knew that there was no other name under heaven whereby he could be ſaved*) but the doubt was touching his perſon, whether this *particular man*, which the Apoſtles cryed up, and the Phariſees cryed downe, whether he were *that* Chriſt, *that* Saviour, yea or no: This was the doubt, and this doubt ſends him unto God in a way of prayer, and God ſends him unto *Peter* the *Apoſtle* for information: *Peter* (*the ſecond perſon*) is not without his ſcruple alſo; his doubt was, with what warrant he might go to the *Gentiles* (ſuch *Cornelius* was) & preach

Christ unto them; he also receives satisfaction from the same gracious hand, & now these parties met together, for their further confirmation peruse and read their Commission. First, *Cornelius* begins (at *Peters* motion) and shewes upon what warrant he sent for *Peter*, & gives a very good account of himself, and does very punctually relate the businesse, not by way of *ostentation*, to boast of himselfe, but by way of *satisfaction* to give content unto *Peter*; he gives him to know how that he had certaine intelligence from heaven about this whole businesse of sending for him: for 1. he did use none but Gods meanes to be directed, that is, *Fasting* and *Prayer*; and then next, he received a direct answer from God, and there could not possibly be any place for mistake in the same; he well remembers how long agoe it was that he received his instruction, *(four dayes since)* sayes he, no longer. 2. Then he remembers where he was *(in his house.)* 3. he remembers what he was then doing, he was then *(praying.)* 4. he remembers what time of the day it was *(the ninth houre of the day.)* 5. he remembers the *Messenger* that was sent, he came in the *shape of a man*, though he were an *Angel*, and *(in bright shining apparell)* 6. he remembers the message what it was, and what the direction: 1. he calls him by name, and next he wishes him to go to such a place *(Joppa)* there to enquire for one called *(Simon)* this *Simon* lay at another *(Simon's house)* that *Simon* was *(a Tanner)* he lived by the *(Sea-side;)* all these circumstances were delivered to *Cornelius*; so that as certainly as *Peter* was *Peter*, and he *Cornelius*, so sure it is that there could be no collusion or mistake in this businesse, and thereupon he concludes, that *Peter* had a warrant to come, and he a warrant to send, and therefore now nothing hindred, but that they might fall on to their work; this is *Cornelius his account* of himselfe; we will stay at this time in this account of his, and in this verse which we have propounded to you, where we have these particulars observable.

First, a double Act reported, he *prayed*, he *gave Almes*.

And then secondly, this double Act is set forth from a double Argument.

1. From the cause of this, *Cornelius*.

2 From

2. From the conſequence of theſe, his *Prayer was heard, his Almes* were obſerved, both were accepted and *(recorded)* by God: theſe be the parts of the Text.

As for the ſimple tearmes, we ſhall not trouble you with many words, they are plaine enough, we will not ſtand here to diſcourſe of the ſeverall acceptations of the firſt word, προσευχὴ, it is taken ſometimes for the *ſervice*, and ſometimes for the *place* where the ſervice was performed; eſpecially in Eccleſiaſticall Authors, and in after times: we underſtand what is meant by *Prayer* in this place; this Prayer, it is called *Cornelius his Prayer, (thy prayer)* ſayes the Text. It is true, that all good things, and eſpecially prayer is *cauſally* Gods, and it is *objectively* Gods; it begins from him, it ends in him; but it is *ſubjectively* and *interpretatively Cornelius's* too; it is true, it is God that gives us the *grace* of prayer, as the grace of faith, of repentance, of every good thing; but then the *acting* and the exerciſing of this, that by interpretation and acceptation is *ours*, whiles we doe act the ſame; ſo that God is not ſaid to beleeve, or to repent, or to pray, but man by Gods aſſiſtance, as *Auſten* well: This is all we will ſay for the firſt word, the reſt we will ſpeak of in order as we ſhall come to them, if need ſhall ſo require: in the meane time we addreſſe our ſelves to ſome inſtructions which the words offer to us; we will not trouble you with the wild conceits of ſome men, who talk of certaine *preparations* to grace before grace it ſelfe [*a*] inſtancing *Cornelius*: nor yet of others, who doe ſpeak of heathens and infidels, their acceptance with God, and their ſalvation by God, though they have no knowledge at all [*b*] of *Chriſt*: it is ſufficient for us to know, that *Cornelius* was acquainted with *Chriſt*, and that *Cornelius* did expect ſalvation *onely* by Chriſt; the onely doubt that he ſticks at was this; whether this *individuall perſon*, this *man* now in queſtion, that was lately crucified, now was raiſed up, whether this were *that* Chriſt, that Meſſias *that* he had beleeved in before: Theſe things thus premiſed, we will now proceed. And here it is not my meaning to enter into thoſe vaſt common places of Prayer, and of Almes-deeds; we have had occaſion even in this City to ſpeak, divers yeers ſince, in another

Same. in Act. Apoſt. Grot. in Evange. alioſque paſſim. vide Tunneb. l. 1. adverſus. c. 19.

De grat. & lib. arb. c. 16. & alibi paſſim, &c.

(*a*) *Contra Aug. de prædeſt. concil. Arauſicanum, alioſq;.*

(*b*) *Id quod per ſomnium viderunt è veteribus, è ſcholaſticis, è remonſtrantibus, familiſtis, aliisque ſectariis non ita paucis.*

another place to theſe heads; we are now to ſpeak another way, and to conſider theſe things as they lye here in the *Relation* made by *Cornelius*, and as they carry with them Gods anſwer to the one, Gods reſpect to the other.

1. We will begin with his Prayer, next we will ſpeak of his Almes, rather of *the ſucceſſe of both*; and then in the third place, we will ſay ſomewhat of his *perſon*, when we have ſpoken of his actions, if time and ſtrength will give.

Doct. 1. 1. We beſeech you to take notice of the unſpeakable goodneſſe & *graciouſneſſe* of God towards poore *ſuppliants* in point of *prayer*, for that is the thing we muſt grow to; and for this, conſider the grounds in the Text, conſider the perſon now in queſtion, *Cornelius*, a poore man, was in a very great ſtreight, faine he would pleaſe God, faine he would ſave his ſoule; neither of theſe could be done without a Chriſt, and Chriſt muſt now be beleeved in, in a *higher* and *cloſer* way then before; it is not enough for him to beleeve, *Chriſtum*, or in *Chriſto*, but he muſt beleeve that this is *the very Chriſt*, that this is the man and none elſe. Now here ſticks the doubt; the Doctors were mightily divided about this point; the Phariſees and thoſe happily that had been meanes of his converſion from heatheniſme to Judaiſme, they were altogether againſt Chriſt, and looked upon him, and reported him as a ſeducer. On the other ſide, a few unlearned men they ſtood for him, and they preached that there was no other way to ſalvation but in and through this *crucified* perſon; in this caſe, what ſhould poore *Cornelius* doe more then what he did? namely, to betake himſelfe to God in way of prayer, and to deſire direction from him in this his doubt; and thus he does, and you ſee with what *ſucceſſe* he does it, how *graciouſly* the Lord does condeſcend and anſwer him.

1. The Lord does heare him, nay, he does heare him *effectually*, for that is the force of the word here uſed in the compound in our Text, εἰσακούω.

Heb. 5. 7.

God did heare him to purpoſe, I ſay, heard him graciouſly; and not onely ſo, 2. but he does ſend him *word* that he heard him, and ſent him word too 3. by an *Angel*, and gives him 4. to underſtand, how that his prayer and all his ſervices

are

are *accepted* of God. Oh! what a comfort was this to a poor diſtreſſed ſoul, to have ſo punctuall, ſo direct an anſwer ſent him from heaven unto his prayer, and unto his ſcruples! but thus deales God with his Children, never more kind unto his, then when they come unto him begging; then when men begin to be ſhye and ſtrange, and to ſtand off, and to hold off at a diſtance, *then* is God moſt free, moſt open, moſt gracious unto his people; this we ſee in this *Cornelius* here; goe (ſayes God) when he had prayed; goe, ſayes God unto an Angel, commend me to *Cornelius*, tell him from me, that he is more in my bookes then he is aware of; I take notice of his *name*, I take notice of his *prayer*, I take notice of every *Almeſ deed* that he does beſtow upon my people, I obſerve all theſe things, yea, I record them, and they ever live and ſtand good *before me*: what could be ſaid more to the encouragement of a poore ſuppliant? thus God deales with *Cornelius*: And thus, you know, he dealt with *Daniel*; the caſe is much what alike, in the 9. of *Dan.* 20. and ſo forward; you ſhall read *Daniels ſucceſſe* upon his prayer, he prayed for the people of God; and how ſpeeds he? very well: Obſerve the circumſtances in the Text, the time 1.
when God does anſwer him, even *whilſt he was praying*, ſayes the Text; nay (ſayes the holy Ghoſt there) even at the *beginning*, at the firſt ſetting out of his petition, the anſwer, the grant was ſealed, and his petition accepted, God did yeeld unto the ſame at the very entrance; he could no ſooner begin to ſpeak, but God reſolves of a word of comfort and grace to him. Conſider another circumſtance, and that is, the Meſſenger that God ſends to him, he diſpatches an Angel 2.
Gabriel, that earſt had been with him (it ſeems) upon other occaſions, he comes to him with a *Meſſage*, and he tels him 3.
that he is accepted of God; the greeting is this; O *Daniel*, *greatly beloved*; O *Daniel* the great favourite of heaven, underſtand that the great God takes notice of thee, and he writes thy petitions, and hath ſent me to returne his anſwer unto thy ſuite; and the anſwer is very full and very 4.
ſatisfying; he grants him what he did deſire, he tels him of *more* then *Daniel* did put into his petition; ſo gracious is

God unto his people when they ſue unto him in this way of prayer: What ſhould I inſtance *Abraham* now? what ſhould I ſpeak of *Jacob*, of *David*, of *Hannah*, of *Jonah*, of other particulars in this caſe? I'le conclude with one, *Paul*, and I'le but touch upon it: in the Chapter before my Text at the 11. verſe, you ſhall read how God deales with this ſame *Paul*; *Paul (alias Saul)* was ſometime very rough and boiſtrous, breathed out nothing but blood and threats; then God deals with him in a rougher way: but now *Paul* is on his knees, and mark what followes, preſently the Lord diſpatches one *Ananias* unto him; *Ananias* (ſayes he) goe to *Paul*, thou ſhalt find him in ſuch a *place*, thou ſhalt have him there at his 'prayers, goe to him, tell him from me, that he is a choyce, 'a precious Veſſell in my eyes, and in my eſteem, let him un-'derſtand ſo much from me; *Ananias*, he begins to ſtartle; Oh Lord! (ſayes he) this man hath been a perſecutor, and he came hither for to doe miſchiefe, I am afraid to come at him: tuſh (ſayes God) be not ſo ſhye of him now; be not ſo ſhye, deliver to him from me a meſſage, and a word of grace and comfort; and why? for (ſayes God) *he prayes*, he prayes (ſayes God) that is the reaſon of it; now *Paul* is a *praying Paul*, the caſe is altered; it is a time of his *praying*, and therefore it is a time of my *pitying*, and of my mercy; now he prayes, I accept of him, doe thou accept of him; and ſo *Ananias* does, for he goes to him, and preſently ſalutes him; *Brother Saul* (ſayes he;) when he is Gods *child*, he is his *Brother* ſtreight, all quarrels are laid downe aſſoon as ever *Saul* fals to *praying*; he *prayes* (ſayes God,) that is ſufficient. You ſee how graciouſly God deales with his when they fall a praying once.

Now if you would know a reaſon of this, why God ſhewes himſelfe ſo gracious to us in the time and caſe of prayer; the
Reaſ. 1. reaſon is not from any *worth* of our perſons, or of our prayers, in themſelves conſidered: for alas! what are they in the ſight of God? or what need hath he of any ſervice from us at all? you know in the law the burning and broyling of ſo many beaſts, eſpecially with hides and all (as ſometime it fell out) was a thing that yeelded no ſavour of reſt at all in it ſelfe:

what

what could come from this, but a filthy ſmoak, a filthy ſtench? but then there was added thereto wine & oyle, and incenſe of Gods appointment, and ſo it was Gods Ordinance, and then there was a ſavour of reſt in it: Think the ſame for our prayers too, as they come from us, and are onely ours; there's nothing in them of worth or acceptance: But when Gods Spirit is in it, when Gods incenſe, Gods perfume is put to it, with his bleſſing upon his owne way and Ordinance, then they come to be accepted, not (I ſay) ſimply, becauſe they are ours, but becauſe they are Gods; God goes upon his owne motives, he graces and reſpects our prayers; but why? becauſe he loves prayers as *his owne*, and the party praying as his *owne*; and becauſe he delights in mercy prayed for, and for other reaſons that we ſhall give you by and by. 2 *Affirmation.*

Firſt of all, God, he does love prayer, *Pro.* 15. 8. The prayer of the righteous is his delight; it is Gods muſick, it is recreation; it is called incenſe, in this reſpect it is pleaſing and acceptable unto God, prayer is his delight, becauſe that it is his own appointment and Ordinance, and that Ordinance that ſets God in the Throne (if I may ſo ſpeak) I meane that repreſents him as God unto his people; for we never give unto God the glory of himſelfe untill ſuch time as we fall a praying; but prayer gives away *all* from the creature, it carries *all* to God; and ſo ſets up God, and therefore God is pleaſed with prayer, and delights in the ſame.

And then againe, God loves the party praying (we ſpeak of Gods children that doe pray) I ſay, he loves the party *praying* too; and when the perſon is accepted, then you know any thing paſſes very well; let that Damoſell, in *Mark* 6. 22. pleaſe *Herod*, though in a toy, you know what *Herod* ſayes to her ſtraight, aske what thou wilt (ſayes he) it ſhall be given unto thee; let *Eſther* pleaſe *Ahaſuerus*, and then ſhee need not wooe him, he will wooe her; ſpeak (ſayes he) O Queen *Eſther*, what is thy petition, and what is thy requeſt? and it ſhall be granted unto thee. God delights in the perſons of his children, he loves them dearly; and becauſe they are ſo precious in his eyes, their prayers and their entreaties are very welcome to him, *John* 16. 26.

Thirdly,

Thirdly, God is a God that delights in mercy, as the Scripture tels us; *he delights in mercy*, ſayes *Jeremy*: and, ſayes *Micah*, *mercy pleaſes him*: God is very well pleaſed when he hath an *opportunity* to ſhew his bounty, and to exerciſe his mercy, and his graciouſneſſe towards his people (and when he finds them on their knees, then they are in a capacity of mercy:) God is pleaſed with this, even to ſcatter mercy, and to ſhew himſelfe a bountifull God, he delights herein, therefore does even *heap* mercy upon his people when they are capable of the ſame: *Hitherto*, ſayes Chriſt in the 16. of John 24. *hitherto you have asked nothing in my name, aske and you ſhall receive. Nothing*, that is, nothing to ſpeak of, as if he would ſay, nothing that I value at any thing, I doe not ſatisfie my ſelfe in that which I have done for you hitherto, you have hitherto asked nothing to ſpeak of, aske more, I am ready to give you more; ſo large are his bowels and his favours towards his people; God ſtands diſpoſed to his when they come asking, as *Naaman* ſometimes did, 2 *King.* 5. toward *Gehezi*; *Gehezi* comes to aske one talent, and one ſuit of raiment for each Levite (that he ſuggeſts and ſues for;) but what ſayes *Naaman* to him? nay, take two; one is too little, take two, and the Text tels us that he did *preſſe him*, and heaps them upon him: So deales God with his people when they come to him for mercy and for kindneſſe; nay (ſayes God) take more, or at leaſt, I would you were capable of more, I could as willingly give it, as you are willing to receive it, if the ſtay were not on your owne part: God loves mercy, and therefore is ready to entertaine the prayers of his children when they come for mercy. As there are theſe reaſons taken from Gods gracious and bleſſed *nature*, ſo others may be added from other occaſions.

Jer. 9. 24. Micah 7. 18.

Fourthly, from the engagements that lye upon God, in regard of his free and gracious promiſes; promiſes very *free* and very *large*, both for the *matter* that we ſhall ask; ask whatſoever you will, ask in my name (ſayes Chriſt) you ſhall receive it: as alſo for the *meaſure*, open thy mouth wide (ſayes God) and I will fill it: as alſo for the *time* when God will doe it, *before you ſpeak I will heare, and while you are ſpeaking*

John 14. 13. Pſal. 81. 10.

I

I will answer, in the 65. of *Isaiah*. I forbeare to name other places, becauſe they are familiarly knowne to you, ſo that God having engaged himſelf by promiſe to doe great things, and (as he ſayes in the Prophet) to be *very gracious* unto his people in point of prayer, therefore certainly he will be as good as his word. Iſa.30.19.

And laſt of all, (which is the maine reaſon of all in truth) the reaſon is from *Chriſt*, and from that *Covenant* and tranſaction that paſſes between *Chriſt* and his Father: Chriſt, he preſents our prayers, nay, we preſent Chriſt unto his Father; God looks upon a Chriſtian as a piece and a *member* of Chriſt, he looks upon his prayer, as the *fruit* of Chriſts interceſſion and Prieſtdome; our prayers (being Saints) are indited by Chriſts *Spirit*, and are preſented by Chriſts *hand* unto his Father; they are perfumed with his interceſſion, and with his incenſe, and therefore it is certaine they be very pleaſing to God: God for Chriſts ſake will deny none that come in the name and in the Spirit of the Lord Chriſt; nay, God hath left the whole *diſpenſation* of this buſineſſe unto the Lord Chriſt, and hath referred all to him, even to doe what he will with the Saints in the Church, as ſometimes *Ahaſuerus* did with *Eſther*, left it to her what ſhe would have done for her people and againſt her enemies; and as ſometimes *Pharaoh* ſaid to *Joſeph*, *Joſeph* (ſayes he) thy brethren are come into *Ægypt* unto thee, bid them welcome, take the Land at thy command, place them where thou thinkeſt good; ſo unto the ſame effect does God ſay unto the Lord Chriſt, 'here be friends of thine, members of thine, that are bone of 'thy bone, fleſh of thy fleſh, they come to me for ſome reliefe 'and ſuccour in thy name, here they be, receive them, take 'them, doe for them what thou ſeeſt good, I will ratifie it, I will make it good; this is the maine reaſon: And theſe are the reaſons which I ſhall give you of the point, why the Lord is ſo gracious unto his poore ſervants, when they come a begging and a ſuing unto him. Now give me leave in a few words to bring home this point, and to apply it, and then we will paſſe to another. Revel.8.4.

Uſe 1.

Firſt of all, this muſt inſtruct us in regard of *time paſt*, it *For time paſt.*

must be matter of humbling and of blushing unto us, that we have not answered the Lord, and returned according to the kindnesse that we have received, we doe not give unto God the glory of his goodnesse and of his graciousnesse in answering prayer, but *come* many times with a great deale of feare, *appeare* before him with many doubts, and *returne* from him with a great deale of sadnesse and heavinesse: Oh! how does this offend and displease God? The Emperour was sorrythat any man should come to offer a Petition to him, as if he were to offer meat to an Elephant (ashe said) with a trembling hand: Another, he was sorry to see any man goe sadly out of his presence; and can the Lord doe otherwise,, but take it unkindly (as it were) at his peoples hands, who are so deare unto him, whenas they are so jealous, so doubtfull, so fearfull how they shall be accepted, and speed, when they come in point of prayer to him? Well, that is a thing we are to blame our selves for first.

Flavius. Titus, &c.

2. *Present.*

And then in the second place, this teaches us for *the present* to take notice of Gods goodnesse this way, and to blesse and praise him for this his free grace, in hearing *poore* sinners, and *poore Petitions* put up unto him from time to time: This *David* took notice of, he would love the Lord, because God heard his prayer in one Psalme: In another he blesses God, Blessed be God (sayes he) that thou hast not rejected my prayer, nor turned thy mercy from me, *Psal.* 66. 3. Blessed be God, why? that God did not *scorne* his prayer, that God did not fling it away from him with indignation; thus *David:* And truly, if we did truly understand the infinite *distance* that is between God and us, and those many, many *flawes* and defects that be in our prayers and services; did we understand these things aright (his Excellency, and our owne lesse then nothingnesse) certainly we could not but stand in admiration at his goodnesse this way: Let me expresse my selfe unto you in a comparison, thus: Suppose that we must alwayes in all our suits apply our selves unto the King, and goe to him with our Petitions, what a businesse would this be? Consider of it I beseech you, 1. what a long journey we must take; and then, how long we must wait;

Psal. 116. 1.
Psal. 6. 9.

wait: and then, how uncertaine we ſhould be of any ſucceſſe or gracious anſwer at all: Weigh theſe things with your ſelves, and then reflect upon Gods goodneſſe, and admire him for the ſame: I inlarge it a little further: A man hath a ſuit unto an earthly King or Prince, and what muſt he doe? Firſt of all he muſt take a long journey to the Kings Court; and then when he is there, he muſt find out ſome Courtiers, ſome friends to ſpeak for him, and to make way for him, that he may have acceſſe; when that is done, he muſt wait the Kings leiſure, early and late he muſt be ready to wait, and ſo ſtay his leiſure, and his pleaſure: When this is done, that he hath got acceſſe once, and is brought into the Kings preſence, how then? he is not permitted to ſpeak his heart unto the King, and to ſay at large what his griefe and his affliction is; nay, he muſt not ſpeak at all, onely deliver his Petition, and that he muſt have ready drawne, and fairly drawne, there muſt be no blurre in it, very briefe it muſt be, and very ſuccinct, he muſt not ſpeak any thing in the world that is impertinent, or that would be diſpleaſing, but carry it ſo, as that he may give full content: And when all this is done, and his Petition is received, he hath not preſently an anſwer, but he muſt wait and wait againe, he muſt follow the Court into this place, and that place; and when anſwer does come, it may be it is but halfe an anſwer and a grant, perhaps the anſwer is none other but a bare deniall, at leaſt a man cannot build upon it, becauſe he hath no promiſe before-hand that he ſhall be accepted, and that his petition ſhall be granted: Thus it is when we deale with an earthly Prince, when we come but upon one Petition: But now put the caſe that this Petition be granted, what is it? it is but for ſome partiall or ſome particular thing; 'tis not a grant that will make me happy, and that will doe my ſoule any good at all, I ſhall need more things; and what if I need againe, muſt I to the Court again? muſt I wait againe? muſt I run the ſame round I ran before? Oh how troubleſome, how coſtly, how tedious would this be unto me? And if this be ſo (my brethren) as you know it is, then I beſeech you doe but conſider how infinitely we ſtand bound to Almighty God for his goodneſſe and his gra-

cioufneſſe towards us this way: Alas! we need him *every* houre, and when we need him we may goe to him *when we will*, he is alwayes at *leiſure*; come in the night and welcome, come in the day and welcome; and when we come, he is *ready* to receive us: his doors (as the doors of the Tribunes once in *Rome*) are never ſhut, they alwayes ſtand open for petitioners that ſhall come unto him; and thou mayeſt there ſpeak *thy mind*, and ſpeak thy heart; all thy feares, all thy griefes, all thy wants thou mayeſt tell him at *large*, how the caſe ſtands with thee, and ſpeak it in thy owne *language*, in ſuch Engliſh and ſuch termes as thou art able for to utter and to ſpeak; and if thy Petition be not right, he will *correct* it and make it good for thee, he will alter it, he will mend it for thy *advantage*, and for thy benefit; and if it be too ſhort, he will *ſupply it*, and bid thee put in more; and when he hath laded thee with mercy from his preſence, as ſometimes *Boaz* did *Ruth*, then he will give in charge that thou ſhouldeſt come *againe* to morrow, and that thou ſhouldſt not be *too long* from him; he layes it as a charge upon thee, that thou ſhouldſt not be a ſtranger to him, but that thou ſhouldſt make uſe from time to time of his kindneſſe, and the oftener the *better welcome* ſtill: This, this is the graciouſneſſe of our God unto his poore people; we need not goe farre, but ſtep into our cloſets, there unbowell our ſelves, and unboſome our ſoules, and acquaint him with our ſorrowes and griefes, and he is ready to heare us, and willing to paſſe by infirmities, and to accept of our weak (very weak) prayers, when they are put up in truth and in humility: Oh conſider of this, and let the meditation of this now ſtirre you up unto thankfulneſſe to God; his grace, his goodneſſe is ſo great this way, as that I am ſwallowed up in the meditation of it, and I have not words to expreſſe what his tenderneſſe and his graciouſneſſe is unto us in every one petition that we put up unto him; you doe not know what a *friend* you have of God, and how many, *many favours* and kindneſſes he ſhewes you in any *one* Petition that he hearkens unto, and grants to you at any time.

In

In the laſt place, this looks *forward* too, and it teaches us a third thing, and then we have done with the firſt part: The thing is this: 3. *Future.*

Sith God is ſo gracious towards his people in point of prayer, therefore we ſhould be invited *now*, and encouraged to make uſe of this his kindneſſe, and to goe to him upon this errand of prayer, as need ſhall require: Let us, I beſeech you, think as meanly of our ſelves, and of our ſervices as you will; but let us alwayes have high thoughts of God, and when we come to him in his owne way, then promiſe great things to our ſelves: And know, that he is able and ready to doe abundantly above that we can ſpeake or think (as the Apoſtle tels us;) thus we ſhould goe to God, and of his goodneſſe herein we have a great deale of experience; if we will not beleeve the *promiſes* that are very gracious, yet let us beleeve our owne *experience* this way to truſt in him: hath not God been gracious *to us* in *particular*, hath not God been gracious to us in *common*, for the publike, when we have ſought unto him in this way of prayer? If ſo, then let us conclude, that God is a conſtant God, his power as great as ever, his love as much as ever, his truth the ſame for ever; he loves prayer as well as ever he did; he loves *Chriſt* as well as ever he did, who is our Mediator; and he loves the *perſons* of the Elect as much as ever he did; he delights in *mercy* as much as ever; therefore let this encourage us to goe to God in all our afflictions and diſtreſſes, whether they are *perſonall*, or whether they are *publike*. Ephes. 3.

1. For our perſonall defects, and our perſonall diſtreſſes, let us goe to God as *Cornelius* here does; *Cornelius*, he is in a ſtreight, and it was in a point of great concernment, he muſt reſolve one way or other, off or on; either be for this Chriſt, or againſt him; *Cornelius* knew not which way to reſolve, he prayes therefore, he deſires God that he would *enlighten* him, that he would direct him: Oh! let us doe the like in theſe diſtreſſed times, when there be ſuch diviſions and diſtractions in the Church of God, and amongſt the people of God, that a poore ſimple body knowes not what is right, and what is

truth, and what is not; knowes not which ſide to adhere unto: Some call him this way, and ſome call him that way; and another ſayes this is right, and you muſt goe this way if ever you will be ſaved; and another ſpeaks quite to the contrary: What now ſhould a poore man doe? Doe as *Cornelius* did, goe unto God alone, pray, faſt, importune him, deſire him that he will teach thee, that he will *reſolve* thee, deſire him that he would ſend ſome *Peter* to thee, ſome Preacher, ſome Divine or other, that may ſettle thee and confirme thee in the way that thou ſhouldſt goe: Thus if we doe, God will be the ſame to us that he was unto *Cornelius*, God heard him, and God will heare us too, though he doe not ſend an Angel from Heaven as he did to him, yet he will ſend ſome *Peter*, he will ſend ſome direction whereby we ſhall receive ſome ſatisfaction, at leaſt for thoſe things that are *ſimply neceſſary* and fundamentall; he will diſcover ſo much unto us, as ſhall be *accepted*, and as ſhall guide us unto his Heavens: This is his promiſe, *Pſal.* 25. he will guide the meek in his way, and he will teach ſinners the way, and he will ſhew unto them his ſalvation; and in *John* 7. 17. ſayes our Saviour, *He that will doe the will of God, he ſhall know the doctrine whether it be of God or no*: If a man in *humility* of ſpirit, and in *ſincerity* and truth of heart will goe to God for direction, as *Cornelius* did, reſolving with him, I and mine are here before God, and *whatſoever* God ſhall ſpeak unto us in his *miniſtery*, we are ready to doe it, and to follow it: If any man will doe thus, it is certaine that God will give him a reſolution and a ſettlement, and ſuch a ſettlement as ſhall be acceptable (as we ſaid before) and ſhall give ſatisfaction to his ſoule. What I ſpeak of this particular (becauſe the very caſe leads me to it, in my Text) that we may ſay of all other things too: Carry *all* thy feares to God, and *all* thy ſorrowes to God, and *all* thy ſcruples to God, acquaint him with thy caſe, and beg help and ſtrength from him, he is able, he is ready to heare. Yea but will he heare (*me?*) Yea *thee*, he will heare *thee*. Oh! but my prayers are weak, and poore: He is a gracious God, he paſſes by infirmities, doe what thou art able to doe, and

he

he is as ready to help thee as *Cornelius*. 2. What we ſay for *private* men, that we may ſay much more now, in the *publike* Caſe, when it comes to publike prayer, and to matter of a publike concernment, here we ſhould be encouraged to goe to God: Is God ſo ready to heare prayer? does he ſo graciouſly anſwer and accept of poore and weak prayer? Then, I beſeech you, why ſhould not we goe to God in reſpect of the *Kingdome*, in reſpect of the *Church*, and in reſpect of the preſent *condition* that we lye under now? Oh! let us all ſet a praying; pray home the King, pray downe Antichriſt, pray up the Lord Chriſt into his Throne, pray againſt the ſinnes of the Land, that they may be removed, and all thoſe *obſtructions* that doe hinder the ſucceſſe of our prayers from day to day; for certainly there are very ſtrange and *great* obſtructions that lye in the way, otherwiſe it were not poſſible for our graciuos God that is ſo ready to heare the Petitions of *one* poore man, to ſtand out ſo long againſt the ſuits and petitions of *all* the people in a whole *Nation*; the obſtructions are great, pray all theſe out of the way. Of theſe I will inſtance one or two. I will leave the reſt in regard of my haſte.

Obſtructions in prayer, and its ſucceſſe.

One maine thing which probably hinders our ſucceſſes in prayer is the *blood* that lyes upon the Land, that is a heavy thing, that lyes heavy upon the heart of the Land. 'Tis ſaid, 2 *King.* 24. 4. that God would not pardon the blood that *Manaſſes* ſhed in *Jeruſalem*; he filled *Jeruſalem* and the Land from corner to corner with innocent blood; God (ſayes the Text there) would not pardon this ſinne: Nay, this ſinne lived ſome ſucceſſions, after that *Manaſſes* was dead. Oh! this ſinne, this ſinne threatens this Land of ours! this blood that lyes upon the Land, the blood that was ſhed heretofore in the dayes of Queen *Mary*, that innocent blood that hath been ſhed ſince by this unhappy difference that is amongſt us: Oh! the Sea of blood that runs through this Land; who muſt be *reſponſall*, who muſt be anſwerable for this? this is a great ſinne that obſtructs our prayers much. It behooves us, Beloved, to doe as God ordered them in *Deut.* 21. 8. when there

there was innocent blood ſhed, and the murderer could not be found out, then the neighbouring Townes they muſt goe forth, they muſt ſlay a Beaſt, offer a Sacrifice, waſh their hands, pray to God; Oh Lord! be mercifull unto the Land, and unto our Cities, lay not to our charge this blood: So muſt we doe in this caſe; Oh Lord, be mercifull unto this poore Land almoſt drowned in blood, doe not charge upon us this blood, lay not to our charge this innocent blood, but accept of a Sacrifice, and an atonement: That is one thing we muſt pray againſt, as a maine obſtruction.

2. And another is this, *non-execution* of Juſtice; let *David* in 2 *Sam.* 21. let *David* (I ſay) wait, and ſtay, and pray from yeer to yeer for the removall of the ſtroke that was then upon the Land, untill ſuch time as *execution* be done upon the bloody houſe of *Saul*, there will be no ceſſation of that ſtroke and of the famine that was then upon them; but aſſoone as ever that was done, and juſtice executed, preſently the face of the State was changed, and the Lord ſhewed himſelfe a reconciled God: Oh! let us pray here againe, that God would ſtirre up many a *Phinehas* in this age, and that he would give the Pſal. 106.30. ſpirit of *Phinehas* to thoſe that be in authority, that they may doe execution, and ſo the plague may ceaſe: Now it is ſaid of *Phinehas*, he did an *execution*, ſo the plague ceaſed: Let us pray, that there may be found in this City, and in other parts of the Kingdome, ſuch a man as *Jeremy* deſcribes, *chap.* 5.1. A man that does judgement, a man that ſeeks for truth (he is a man) a *publike* man that ſtands in the gap: pray, that we may have ſuch to ſtand in the breach.

3. And then thirdly; there is a third obſtruction, and that is the fearfull indiſpoſition to *peace* that is amongſt us, and an aptneſſe to quarrell and fall out within our ſelves; I ſpeak not onely of that outward warre that is abroad, but I ſpeak of another buſineſſe within our ſelves; if God would put up his ſword, it is a queſtion whether we would put up ours, yea or no: I am afraid of a *ſacred* warre, if the civill warre were once ended and determined; many ſpirits are ſo imbittered one againſt another, men are ſo inchanted with their owne

conceits

conceits and opinions, that they will put all into a combuſtion, rather then they will lay downe any one conceit, or any one quarrell or contention that they have engaged themſelves in; this is a fearfull thing; how can we look that God ſhould put an end to our warres, when we are ſo willing to be at warre one with another, brother againſt brother, and friend againſt friend, without any difference almoſt?

But laſt of all, there is another, and that ſummes up all; and that is our unworthy *carriage towards* God in the midſt of ſo many meanes and mercies: He hath given us his *Word*, we *sleight* that; he hath made a *Covenant* with us, and we have renewed the Seale thereof, many of us (I doubt not) of late: this Covenant we falſifie, we prophane and abuſe; the Lord hath executed *ſome judgements* amongſt us, and what uſe doe we make of them? where is the man (almoſt) that is one whit reformed, or much the better for all theſe miſeries and calamities that have come upon the State, and upon the Land? this, this is *the ſinne*, the provoking ſinne, that we are too-to incorrigible this way, and too-to backward to improve thoſe meanes and thoſe judgements which are amongſt us: For this God might juſtly have a controverſie with the Land; Oh! let us pray, let us pray, that we may be of one mind, and of one judgement, that ſo there may be peace in our Land, peace in our Churches, peace in our worſhips, that we doe not fight againſt our ſelves in our prayers: And let us pray in the next place, that we may make better uſe of the Word, and of the miniſtery thereof; that we may make better uſe of former corrections, and former judgements then we have done, that ſo the Lord at length may look upon us, and when we are humbled and doe accept of his puniſhment, may then remember the Land, our diſtreſſed Land, our reeling Land, our dying Land, that God in mercy may then think upon it, and heale it: Thus we ſhould labour, even to pray unto God for the publike, that all hinderances may be removed, and all furtherances expedited, whereby our happineſſe may be recovered and reſetled: And why ſhould we not ſet upon this work now? what reaſon have we to be diſmaid? Happily ſome *Object.*

4.

will ſuggeſt, we ſee our prayers doe not take, and that we doe not ſucceed as we would; nay, the Lord frownes upon
Sol. us, and hides his face from us. Yea, but hang upon him ſtill, pray ſtill, follow him ſtill; doe as *Cornelius* did, think of a *Reformation*; lay not all upon praying, and all upon faſting, but doe more, as he does; *Cornelius* prayes, but he *feares* God too; *Cornelius* prayes, but he *reformes his Family* too, (he had Servants, yea, Souldiers too, that feared God in his Family;) *Cornelius* prayes, but he hath reſpect to all Gods Commandements, to *both Tables* as well as unto one: *Cornelius* prayes, but he is faithfull in the *particular* place and calling wherein God had ſet him; he was a good Souldier, he was a faithfull Officer and Centurion in the place that he did ſuſtaine; and when as we are thus univerſally good, ſutable unto our ſelves, that we are good *Chriſtians*, and that we are good *Maſters*, and that we are good *Commanders*, and that we are good *Souldiers*, (good and faithfull in the particular places wherein God hath ſet us) then our prayers will paſſe, and then God will be ſo gracious to us, as he was unto *Cornelius*: And ſo we leave that poynt with you.

The next thing *Cornelius* does, is a work of *mercy*; he gives Almes; he was not onely a *juſt* man, but he was a *mercifull* man, & was mercifull *throughout*; he had a mercifull *hand*, and he had a mercifull *heart*: The word here uſed ἐλεημοσύνη, with words of that *forme* & termination, as δικαιοσύνη, and the like, is very comprehenſive; it implyes and concludes both, *affectum & effectum*, ſo that he does exerciſe mercy with a very mercifull and a gracious *heart* and affection: The thing here directly ſpoken of is the *fruits* of his mercy, the effects thereof, as the *plurall* does ſhew us; and theſe are ſaid for to be *before God*; they are *before God*, as they are acted by *Cornelius*; he did them in ſincerity; and they are *before God*, as they are recorded by God too, God ſets them upon record, would keep them in memory, they are *remembred of God*, as the Text here tels us. I ſhall not need to tell you how that memory is too low a thing for to be *properly* aſcribed unto God, he is one that ſees and knowes all things at once, *ſub uno eodemque intuitu*

intuitu, ſo that he hath no uſe of memory at all, but the Lord is pleaſed to apply himſelfe to our *capacity*, and to condeſcend to us; and the plaine meaning is this, that God does obſerve and book (there is a condeſcention in that expreſſion too;) God obſerves, and God does book (I ſay) every act, and every work of mercy that is done by his Servants, and by his People; God takes notice of them all, and notes them, in their circumſtances, and with the *particularities* of the ſame; he obſerveth 1. *who* it is that does a work of mercy, *Cornelius:* he obſerveth 2. *what's* the thing that he does, he does (many Acts) of mercy, and that mercy *properly*, which hath reſpect unto mans preſent *life* and *livelyhood*, that is the mercy here ſpoken of: 3. He takes notice *how much* mercy a man ſhewes; he gave *much Almes*, as 'tis ſaid in this Chapter; and *Dorcas* made *many* Coates for many poore perſons: God takes notice of 4. the *Time* when a man ſhewes mercy; *Obadiah* in a hard time, he hid a hundred Prophets, and ſhewed them mercy then, 1 *King.* 18. 5. God takes 5. notice *how* a man does mercy, with what heart, and with what inlargement of affection, as he does thoſe Macedonians, 2 Cor. 8. that they in their extreame *poverty*, did ſhew mercy to their power, and beyond their power: 6. Yea, God takes notice of the *leaſt degree* of mercy that is ſhewed by his Servants to any of his people, even to a little *cake* of bread, as he does in the Book of Kings in the Widow; and to one *cup* of cold water, as he does in the Goſpell; verily, if a man give but a cup of water; (*water*) that is a cheap thing; cold water, no matter either of coſt or paines; ſayes he, if he gives ſuch a cup of water to *the leaſt* of *mine*, it ſhall not be forgotten, it ſhall be rewarded: So that God, you ſee, takes particular notice, writes downe, books downe every act and work of mercy that is done by his people. I could be large in proving of this now, but I ſhall not need to ſay more to ſuch an *underſtanding* auditory; I muſt haſten, in regard of the time and my owne ſtrength.

Doct.

1.

2.

3.

Acts 9.

4.

5.

6.

1 Kin. 17.30.

Matth. 10.42.

Grot. ad locum.

What may be the grounds and reaſons of this, that God does thus book and write downe every work of mercy? The

Reaſ. 1.

Negative

is not from the worth (as we ſaid before, of prayer:) So here, not from the *worth* of our works, and of thoſe Almes that we are able to give; as the Farmers of merit in another world and in another Church uſe for to ſpeak, who are very *high* in their expreſſions this way, touching their Mercy, their Alms, their good Deeds, for which they expect a great deale of thanks, and *reſpect from* God, but without reaſon; for certainly (as one hath well obſerved) it is very true that many of thoſe things which they called works of mercy, were indeed the works of *penance*, and were but *mulcts*, fines & amercements, laid upon them by their Confeſſors for faults that they had committed; and certaine it is, that many of thoſe that they did ſo bragge and boaſt of, are *more ours* a great deale then *theirs*: However the Doners were tainted and ſunburnt with ſome particulars of Popery; yet in the maine, many of them were more ours, then theirs: So that they have no reaſon to bragge that way. In truth, what is a mans mercy to God? our goodneſſe reacheth not to him; what can we give him, but what is his owne already, and what he hath given us firſt? So that that cannot be the reaſon why God reſpects our mercy, for any worth or dignity that is in our Almes: But the reaſon is this; God is pleaſed in Chriſt to look upon our *perſons*, and then next to accept of our *ſervices* for Chriſts ſake; and ſo in particular of our Almes: God is pleaſed to reſpect them, becauſe they are *expreſſions* of Chriſts Spirit, and the *fruits* of his owne Spirit, and becauſe they are *Seales* of our obedience, and of our thankfulneſſe unto him; and becauſe that they are *meanes* of refreſhing the bowels of his poore Servants. For theſe cauſes, and under theſe names and notions it is, that God takes notice of our Almes and Works of mercy, and daignes to regard and write them: Write them, how? not to help *his* owne *memory* (that needs not) but to *help our Faith*, and to *help our Love*, that we ſhould be encouraged in this way to doe works of mercy. I have ſpoken as briefly as I can unto the point, and yet, I think, ſufficient for ſo plaine a point as this is. All the buſineſſe here lyes in the Application and the Uſe of this.

Cartw. on the Rhem. Teſt.

Reaſons.
2. *Affirmat.*

And

And the Uſes (Honoured and Beloved) are theſe. *Uſe.*

If this be ſo, that God takes *particular notice*, and writes downe every work of mercy that is done; then this ſpeakes but ſad newes unto divers ſorts of people. 1.

The firſt are ſuch men as are meere *ſtrangers unto mercy*, and the fruits thereof; they were never guilty of ſuch a thing as Mercy and Almeſ-deeds: If you compare the Books (Gods and theirs) together, you ſhall find the Books much what alike unto ſome *Almanacks*, that are full of letters, both red and black & bloody on one ſide, but on the other ſide there is fair paper, a waſte empty blank, that is all that is to be found there: Even ſo it is with many a mans books, if he be a true recorder of his works of mercy: On the one ſide, you ſhall find, *Item*, ſo much ſpent upon *Pride*, and ſo much ſpent upon *Luſt*, and ſo much ſpent upon *Revenge*, and ſo much ſpent at *Dice*, and ſo much ſpent in *Playes*, and ſo much ſpent upon *ſinne* and Wickedneſſe; this ſide is full of what hath been laid out touching themſelves, and for themſelves in purſuſuance of their luſts: But now when it comes to a work of mercy, what have you done *for God?* what for *Chriſt?* what for the *members* of Chriſt? what for the advancement of *Religion?* or any *pious* work or ſervice? what ſhall you find there? Even a blank, meere cyphers, nothing elſe. Oh miſerable men! how will theſe fare when they ſhall be called to an accompt for their *Stewardſhip?* when they have laid out all for themſelves, and upon themſelves and their luſts, and laid out nothing at all for *God*, and for the love of God. This is one ſort. 1.

But then there is another ſort worſe then theſe, and they are ſuch as are not onely ſtrangers unto mercy, but are *Oppoſites*, *Enemies*, (as it were) to mercy; at leaſt they walk in a quite oppoſite way unto the way of mercy: Theſe, why theſe do not *feed* the poor, but they *flay* them; they do not *cloath* them, but they *ſtrip* them; they make not any *proviſion* for them, but caſt how utterly to *ruine* and to *undoe* them: In ſtead of *healing* them they *wound* them; in ſtead of *relieving* them, they *oppreſſe* them, and in ſtead of being to them any *eaſe* and 2.

comfort, they lay upon them *heavy burdens*, heavy preſſures: This is a black crying ſinne, and will prove ſo at the *laſt* day; what? if they in *Matth.*25. (as *Auſtin* well inferres thence) if they ſhall be ſhut *out* of Heaven, and ſent from the *preſence* of God with a curſe, who have not *fed* the hungry, nor *cloathed* the naked, nor *viſited* the impriſoned? &c. Oh then: where ſhall they appeare? and what ſhall become of them that are ſo farre from this, that they have done what they could to *ſuck* out the very blood of the poor members of Jeſus Chriſt! This is a ſecond ſort.

3. Nay, in the third place, let this be a matter of humbling to the *beſt* of us, for certainly we are all ſhort in this buſineſſe, and have cauſe even to bluſh and hang downe our heads, betwixt *man and man* when it comes to a *contribution*, and we ſee other men underwrite, it may be, ſo many *crownes*, or ſo many *pounds*, we are aſhamed to appeare in the ſame Roll, and to have our names liſted where *farthings* and *half-pence* are ſet upon our heads; much more ſhould we bluſh when we bring our ſelves into the preſence of *God*, and there conſider that God ſees all *we* doe, all that *others* have done; he writes downe every mans *name*, every mans *worke*, every mans *Almes*, and they are *bookt*, and this book will be read and produced at the laſt day: This, this ſhould put us to the bluſh, eſpecially when we conſider two things yet found upon us:

1. That is, our *backwardneſſe* unto works of mercy; and
2. our *barrenneſſe* in works of mercy.

1. Firſt, for our *backwardneſſe*; how heavily doe we come off (for the moſt part) in works of this kind? *Mercy* is by
Luke 14. 13. our Saviour preferred before *kindneſſe*: Sayes he, when thou makeſt a Feaſt, bid the poore, &c. doe not bid the rich; a man may bid his rich friends in a way of *kindneſſe*, but (ſayes Chriſt) preferre the other before that, *mercy* before *kindneſſe*; mercy is better then kindneſſe. But now (my Brethren) is it ſo with us? doe we ſet *mercy* above *kindneſſe*? in way of kindneſſe and neighbourhood, you know what men will doe; a friend deſires you to goe a journey with him, you will goe; you will ſay, what though it coſt me *five pound*? what

if

if it be *ten pound?* what a matter is that betwixt friend and friend, neighbour and neighbour? When you meet together (ſometimes) in a Taverne, or at an Inne upon ſome occaſions in way of *kindneſſe*, to drink or feaſt together, then happy is that man that can be rid of his money firſt; I'le pay ſayes one; I'le pay ſayes the other; you ſhall not pay a penny ſayes the third, I'le beare all, &c. and now happy is the man that can be rid of his money *quickly*; it growes ſometimes very neer to a *quarrell*, becauſe we cannot be ſuffered to ſpend our money: Thus in works of *kindneſſe*. But now come to a work of *Mercy*, how is it then? is the money *then* upon the Table? is every man ready to throw downe *then*, and to lead the way unto other men in this caſe? Nay then, alas! I am in debt; then, my purſe is not about me; or elſe, when it comes to the opening of the purſe, every finger is a thumb, and it is ſuch a while before any thing will be got out, that it is very tedious and irkſome to a man to behold it: Then the queſtion is not, who ſhall be *firſt?* but, who ſhall be *laſt?* I'le ſee what my betters doe firſt, there are ſuch and ſuch, they are a great deale richer and better then my ſelfe, I will ſee what they doe; happy is the man here that can be *hindmoſt*: Oh! my Brethren, is not this a thing, think you, that ſhould humble us, that ſhould ſhame us? that we in way of *courteſie* to man ſhould be thus *free*, but when it comes to works of *mercy* for God, we ſhould be ſo *bound up*, that we cannot cheerfully, almoſt, part with any thing? this is one of the things we fault in our ſelves, this ſame *backwardneſſe* to workes of this kind.

But ſecondly, there is another thing, and that is *barrenneſſe* in works of mercy: If a man will but compare what is expended on *ſelfe*, and on the *publike*; what a vaſt difference will there appeare upon the very firſt view? If a man read his books, he ſhall find, *Item* ſo much beſtowed upon *Apparrell*, and ſo much beſtowed upon a *Feaſt*, and ſo much for *my ſelfe*, my *ſelf credit*, and my *ſelf delight* and *content*, my *ſelfe I know* not what, ſo much for *ſelfe*; there it amounts to ſcores, to *hundreds*, it may be, to *thouſands*: But then come on the other 2.

fide

ſide; how much for *Gods Houſe?* how much for *Gods worſhip?* how much for charitable and for *merciſull uſes?* and then there come *two-pences* and *three-pences*, and poore ſhort reckonings, not worthy to be accounted and ſummed up almoſt: Is it not thus (I beſeech you) with many of us? are we not thus *barren* in works of mercy? and ſhould not this ſhame us now? I hope, my Brethren, I hope, that there are none of you but will beare me *company* in this work, even this night before you ſleep, betwixt God and your ſelves to confeſſe this your ſinne, your *nigardize* towards God, your *pinching* when it comes to a work of mercy and charity; whereas you can be *profuſe* and *prodigall* when it is to ſerve your ſelves, and your owne ends.

Uſe 2. But this is not all; we muſt not onely be *ſorry* for our *failing* this way, but we muſt labour to *reforme* and *amend* this now, to put on to this great work of charity and mercy that is underhand: I beſeech you, conſider, that we are *bound* to it as well as *Cornelius*; and that we are as *able* many of us to doe it, as that poore Captaine was: Conſider, how that we have as faire *promiſes* as ever he had, and that we have as faire *opportunities*: Opportunities, ſaid I? Nay, never more opportunities then in this day in which we live; I need not tell you; you cannot be ſtrangers to the miſeries of the Land, and of this City; I am but a ſtranger here my ſelfe, yet notwithſtanding, I ſee and know ſo much, that if you would be pleaſed, you (I meane) of the richer ſort, to *deſcend* and to *goe* into the houſes of many poore men (hundreds in ſome ſeverall Pariſhes) and there ſee how they *fare*, and how they *lodge*, I am perſwaded, you would be ſorry, that your *horſe*, that your *dog* ſhould feed and lye no better then ſome of them doe: And if you would yet goe farther, and look upon many men that *labour*, and labour *diligently*, early up, and late downe, that take *exceſſive paines* for to get their *bread*, you ſhould find that they be not able to afford ſo much *money* as would buy a little freſh *water* to make their children drink; yea, that they are ſo called upon by Wife and Children within, that they cannot endure the *houſe* almoſt; bread ſayes one, drink

Motives.

'drink, ſayes the other; Father, where ſhal's have victuals, 'oh! I am ready to ſinke, I am ready to faint: It is the caſe of many *modeſt* men, *labouring* men, that toyle and take a great deale of paines, and are not able to maintaine themſelves and their Families with their labours, you would find it ſo upon ſearch made.

Shall I adde a third Inſtance? there are come to the City (certainly it is the *honour* of this City, and God will bleſſe the City for it, and you will all ſpeed the better for your receiving of them;) there are come to the City, I ſay, a company of *poore* people that are driven out of the Country; they lived, ſome of them, in good faſhion in their Country, able to relieve many poor (ſome of them able men that did bear *office* in the place where they lived;) men that ſtand ſo diſpoſed, that they had rather *halfe ſtarve*, then they would be *burthenſome* to you; ſuch there are about this Towne: Touching theſe I may ſay, that unleſſe God be mercifull to them, and the times doe mend and ſettle, and ſome courſe be taken, many of them will be more then halfe ſtarved. You, my Brethren, you here ſit *warme*, you here live in *plenty*, live in abundance, but my heart bleeds and dyes within me, to think of the miſery and deſolation that I have in part ſeen in ſome *parts* of the Country: I muſt tell you, that if ſo be the Lord be not pleaſed to find out ſome *way* of reliefe for many poore people in the Country, they will be utterly ſtarved and undone; they cannot expect many more *Harveſts* and crops of Corne: Well may they come up *hither* and eat up your *plenty*, but they will not be able to bring in any *ſupplies* to you, as formerly they have done: Oh! conſider, and ſay not now, men groane without a *cauſe*, and there is not *ſuch need* as men will pretend: No, certainly, certainly there is great need; for many men, they have lived as *long*, and ſhifted as long as they know how to live in an *honeſt* way; the Lord pitty them, and give you hearts to tender them to your power.

Well, but things *ſo ſtanding*, what ſhall I perſwade you to? two things, my Brethren.

The firſt is this; that you would labour to make your ſelves

able to doe ſomewhat: And then ſecondly, that you will travell with your ſelves, that you may be *willing* to doe for thoſe that be *neceſſitous*, in miſery and want.

1. *How able to doe works of mercy.*

For the firſt; ſome man will ſay, Alas, how can we help it *now?* how (can) we help it? *trade* failes us; our *burthens*, they are *heavy*, and *payments*, they are *multiplyed* upon us more and more; it is not with us as it hath been, we are not able to doe what we are willing to doe.

Well, I heare your anſwer, I beleeve it to be true in ſome *part:* But now I beſeech you, good my brethren, let us *caſt* about a little, and ſee whether we may not be in ſome meaſure *enabled* to doe for thoſe that be in *greater* want then our *ſelves*. 1. Uſe your *hands*, you that are able to labour, labour and take paines, as *Paul* would have you, *Epheſ. 4.* that ſo you may have ſomewhat to ſpare for thoſe that are not able to labour or to take paines. 2. And uſe your *heads* too, ſet your *wits* awork this way, caſt about and contrive as well as you can how the neceſſities of people may be ſupplied in ſome meaſure: Caſt about, I ſay; is there no way to prevent theſe *idle vagrants*, and theſe perſons that eat up the bread of the honeſt poore? Is there no way for to pull downe more of theſe *Play-houſes*, I meane, *Tipling-houſes*, Ale-houſes, and the like; and to ſet up *Working-houſes* that people may have labour, and that they may be ſet upon ſomewhat? is there no way for us to caſt and contrive how people may be kept *alive?* I beſeech you that are men of *wiſdome* and underſtanding, that you will imploy your thoughts this way.

1. Epheſ. 4. 28.

2.

3. And then next; doe ſomething by way of *abatement*, abate ſomething, and abridge your ſelves a little, that you may be helpfull to others: Abate ſomething from your *backs*, and ſomething from your *bellies*, and ſomething from your *delights* and *recreations*; be content a litile to deny your ſelves, (to deny your ſelves a *little*, I ſay) for the ſupply of others. I tell you, I am verely perſwaded that there would be enough *ſaved* and *ſpared* from *needleſſe* drinking, I meane, from *Wine*, and *Tobacco*, and *Strong-waters*, and the like; and from *trimmings*, & *laces* and *dreſſes*, and ſuch like things as are *more* then

3.

neceſſary

neceſſary; enough ſpared, I ſay, to ſupply the neceſſities of many men that doe now ſtand in great need of very *neceſſaries*: Oh! let your Bread be a little *browner*, let your Tables be a little *ſhorter*, let your Coats be a little *plainer*, a little courſe, a little condeſcend to the wants of your poore brethren, and impart ſomething unto them that are diſtreſſed and naked.

You will ſay happily, that you muſt maintaine not onely Nature, but you muſt maintaine the *honour*, the *port*, and the *credit* of your places too. *Object.*

I anſwer, it is true, you muſt, (I'le not preſſe you now with that which ſome *Caſuiſts* ſay touching this point in caſe of *extremity*, and of *meere* neceſſity, how farre forth a man muſt deny himſelfe that way; we will not ſtand upon that now) we will yeeld you that; and there will be a *competency*, I hope, without any ſuch extremity: We doe not preſſe you that you ſhould any way deny your *ſelves* any thing that is fit for *nature*, that is fit for your *places*, and for your *relations*: onely I propound and offer this, whether when theſe are anſwered and ſatisfied *competently*, whether then there will not be ſome *overplus*? and if ſo, then I preſſe the point: Will you not deny your ſelves in a *ſuperfluity*? abate a *little* for Chriſt? a little *finiſhneſſe*, and a little *exceſſe* and ſuperfluity? What? not abate a *little* from a *dog*, from a *bird*, from a *beaſt*? Will you not doe thus much for *Chriſt*? Chriſt bated of Heaven (as it were) for the time, he was content to lay aſide his *glorious Robes* in our miſery, and in our *beggery*: Oh! let Chriſt be ſo much beholding to you, that you lay ſomething out of the *overplus for him* and *for his ſake*: And when you doe what you are able to doe, it is accepted; as the Apoſtle ſaith, *It is accepted according to that that a man hath, and not according to that which he hath not*, 2 *Cor.* 8. 12. Thus you muſt labour to be able to doe works of mercy. *Anſw.*

But then there is a ſecond thing; and that is, when you are *able*, you muſt be *willing* and *ready* to doe it too; you muſt be willing to it, I ſay; and here God beares us downe with a world of *Arguments*. 1. If we look to *God*, he is our friend, nay 2. *How willing to doe them.* 1.

our Father; you know, for a *friend* you will doe ſomewhat; if a *friend* come to you, and ſay, here is ſuch a poore friend and *Kinſman* of mine in want, for my *ſake* doe ſomewhat, I'le doe as much for a friend of yours; will you not do it? and will you
2. doe it for a friend? and will you not doe it *for a God?* Conſider *Chriſt*; Chriſt comes in his fleſh to you, when poore Chriſtians come to you; he preſents a *pale face*, a *thin cheeke*, he preſents a *bare arme* or *leg* (it may be) to you; will you not doe ſomewhat for to ſupport *Chriſt*, and to cloath Chriſt in his *members*, & in his ſervants? ſhall the *bones* of Chriſt ſtare and ſtand out? ſhall the naked *fleſh* and skin of Chriſt *pine*
3. away for want of ſuccour? 3. Adde to this: *Chriſtians* themſelves that come unto you; alas! they are your *fleſh*, as the Prophet ſayes, *Iſa.* 58. they are your owne fleſh: What? ſhall the *head* doe nothing for the *foot?* and ſhall the *hand* and the eyes do nothing for the *legs?* what? not for its *owne fleſh*,
4. and for thoſe that be of the ſame *body*? 4. But laſtly, conſider *your ſelves*, and have reſpect to your ſelves (if you regard none of the former,) and provide for *your ſelves*, labour to place your wealth ſafely, to *ſecure* it firſt, and then to *improve* it next.

For the *ſecuring* of it, put it into a *ſure* hand; you know, men in theſe doubtfull and dangerous times caſt about where they may ſafely place their Treaſure and their Goods; ſome ſend it to a Garriſon, and ſome (happily) paſſe it over the Seas into another Country. But tell me now, I beſeech you, is there any place ſo ſafe as *Heaven*, where no *thiefe* comes, where no *plunderer* comes, where no *ruſt* comes? is there any place like that? or can you put it into a better and ſafer hand then into the *hand of God* himſelfe? labour to lay it where you may be ſure to have it forth-comming, put it into Gods hand.

Nay, *improve* your eſtates this way: you are willing to doe that, I hope, *ſow*, that you may reap, ſo the Apoſtle cals works
2 Cor. 9. of mercy: It is a *ſowing*; it is good *husbandry* for a man to ſow, it payes him for his paines to ſow; what you give in works of mercy, you ſhall reap for the ſame a greater Crop, and a

greater

greater harveſt. Nay, what ſayes *Solomon? Prov.* 19. 17. he that gives to the poore, *lends* to the Lord, and the Lord will *repay* him againe. I beſeech you, mark that place: You *give* to a man, but God takes it not as a *gift*, he takes it as a *debt*; 'tis your gift, 'tis Gods debt; and he becomes the *debtor* and the *ſurety* for the poore man; you give to man, but you lend it to God, and God is at leaſt debtor to *himſelfe* and his owne truth.

Yea, but when ſhall I have it againe? ſayes he there, God will *(certainly)* repay it, God will *(fully* and *abundantly)* repay it, no man ſhall loſe by God. My Brethren, take Gods word once, take him for your *ſurety*, and lend to him; he hath pawned his Honour and his Credit upon it, that you ſhall be repaid, firſt or laſt. Labour to *improve* your eſtates this way; yea, labour to *ſettle* ſomething upon *Poſterity*, put it into Gods hand: We will put (ſometimes) a Portion into a friends hand for a child; truſt God with it, he never dyes, he never breaks, he ever lives; make him your *Executor*, God will then provide for yours: The righteous, he gives, and he diſtributes, and *his ſeed enjoyes the bleſſing:* Oh! lay up your eſtates with God, lend unto God, lend it upon this *Publike Faith*, as it were, upon Gods Faith, and God will not faile you, he will certainly repay you againe. Thus you ſhould labour to be willing unto this good work of mercy: Many reaſons more we might preſſe you withall: I'le onely mind you of that of our bleſſed Saviour, in *Acts* 20. where it is ſaid (it was a Proverb of his) that it is *a more bleſſed thing for to give, then it is to receive:* Doe not you think ſo? doe not you think your caſe better to be able to *relieve* others, rather then to be *relieved* by others? is it not in your eyes better and happier for you to have ſomewhat to *give*, then that you ſhould be *beholding* to other men? ſith it is a more bleſſed thing to give then to receive, be you more forward to *give* then modeſt men will be to *receive* gifts: Give cheerfully, bleſſe God that you have *ability* to give, and bleſſe God that you have *opportunity* to give, and a *heart* to give, and an affection to give, and make God a *ſharer* in your wealth, and in

וְשִׁלַּם In Piel.

your plenty, and your ſelves *ſharers* in this bleſſedneſſe, *bleſſe* your ſelves, *bleſſe* your houſes, *bleſſe* your eſtates.

Object. Yea but, will ſome man ſay, a man may give indeed, give away all, if he will, that he hath; and then what ſhall become of *himſelfe* and *his*?

Anſw. The holy Ghoſt anſwers this; I referre you at your leiſure to one Scripture, in *Eccleſ.* 11. 1. and ſo forward; where the Wiſe man doth prevent all the Cavils and *Objections* that *fleſh and blood* is ready for to make againſt this work of mercy.

Eccleſ. 11. *opened, ſee in Part. Tivin. ad locum.*

1. Whereas a man would ſay, it is but *caſt* away all that is given, it is loſt and drowned (as it were) I ſhall never ſee it againe. No, ſayes *Solomon*, though it may ſeem to be a throwing downe the *ſtreame*; yet (ſayes he) caſt thy bread upon the waters, and thou ſhalt find it many dayes after; firſt or laſt it will returne, it is gone but a voyage, it will come back with a great *returne*, thou ſhalt find it againe many dayes after:

Object. And whereas a man would ſay, alas! there is no end of giving; there be ſo *many* poore that now want, that a man may *exhauſt*

Anſw. himſelfe ſooner then repaire and *ſatisfie* them: *Solomon* anſwers him; give (ſayes he) to *ſeven*, and give a portion alſo to *eight*; though they be *many*, proportion it accordingly; give to this man a little, and to that a little, that every body

Object. may have ſomething of a *little*. Yea, but I know not what *times*

Anſw. may come, and what I my ſelfe may be put to: *Solomon* anſwers him, Give (ſayes he) for thou knoweſt not what evill may be upon the earth, therefore give *while thou* haſt ſomewhat to give, becauſe thou knoweſt not how long thou ſhalt have it; therefore give, becauſe thou knoweſt not what thy ſelfe mayeſt come unto: Thou mayeſt need mercy, therefore

Object. *ſow* mercy, that in time of need thou mayeſt reap. Yea, but, will ſome man ſay; it is true, I ſhould pitty people, and ſo I doe with all my *heart*, I pitty them with my *ſoule*, but I am not able to help them, and to relieve them; I hope, the *heart* will be accepted:

Anſw. *Solomon* anſwers, If the Clouds be *full* of water they will drop down raine, that is certaine; if there be abundance of raine there, the Cloud will not keep it all to *it ſelfe*, it will *impart* it to the thirſty and hungry ground: So

muſt

muſt we doe: thou haſt mercy and charity in thy *heart*, and it pitties thy heart to ſee men in this miſery: Oh! remember, if there be water in the Clouds ſome of it will drop downe; if there be mercy in thy *heart*, there will be ſome in thy *hand* too.

Object. Yea, but will ſome men ſay yet further; if I were well ſeated & accommodated, then I could ſpare ſomewhat; but alas! I live in a corner, I live out of the way, I have no great *trading*, and

Anſw. it is not with me as it is with many others, I cannot give: *Solomon* anſwers you; whether the Tree (ſayes he) ſtands *ſouth*, or whether it ſtands *north*; in a more *fruitfull*, or in a more *barren* place, yet it is the *Lord's* Tree ſtill, *cadit Domino*, it fals to him, and it beares fruit to him, and ſo it will be with us too: If we be good Trees, let us live in the *north* or in the *ſouth*, in a *better* place, or in a *worſe* habitation, if ſo be we be *good*, ſomewhat will be comming, and we will yeeld ſome fruit; ſo *Solomon* tels us.

Object. Yea, this is true, if ſo be a man did know how it would be *accepted*; I could find in my heart (indeed) to give, but I know not *how* it will be taken; poore men are *captious*, and they will not take a little; and rich men will take exceptions: ſome will ſay, I doe it out of *pride* and ambition, and raiſe me (it may be) higher in the Subſidie book, becauſe I am ſo forward and free of my purſe, ſo that I know not what to doe: *Solomon* anſwers you;

Anſw. he that obſerves the wind and the raine ſhall never plow, never ſow; if a man will be ſtill *objecting*, he ſhall never goe on with any work or ſervice whatſoever.

Object. Yea, but I know not the *parties* to whom I give; there are many hypocrites and diſſemblers, that pretend a great deale of want when there is no ſuch matter:

Anſw. if I did *know* the men, it were another matter: *Solomon* anſwers; Neither doeſt thou *know* how the child growes in the womb of her that is with child, but for all that thou muſt not ſtarve the child; we muſt labour to doe that which is fit for us to doe, to follow our light, and our beſt *wiſdome* and diſcretion, and when we have ſo done, leave the *reſt* to God,

Object. whoſe providence works (as it were) *under the ground* for us, as for the *child*. Yea, but I find in *experience* that I have been *cheated* and abuſed by fellowes heretofore, and that puts me off

Anſw. off now, and diſcourages me: *Solomon* anſwers thee; in the *morning* ſow thy ſeed (ſayes he) and in the *night* let not thy hand ſlack; thou knoweſt not which ſhall proſper, this or that; or whether both ſhall be alike; therefore cast not perils, but venture it (as it were) *venture* it ſometimes, when thou haſt nothing to the contrary, thou *knoweſt not* but it may ſucceed very well; howſoever, what thou doeſt in *uprightneſſe*, and with thy *beſt diſcretion*, that God will accept, and that God will take in good part: Thus *Solomon*, you ſee, does wipe off thoſe Objections that fleſh, and blood, and unbeliefe is apt to make. I could (if it were needfull now) adde more which are anſwered ſufficiently by many, ſpecially by two of the Fathers, which *profeſſedly* writ upon this Argument; the one is *Cyprian*, and the other is *Baſil*, and I muſt referre Schollers unto them: I ſhould now adde ſome *rules* for your better working, as touching the *ground and order* of your giving; you muſt 1. give your *ſelves* to God, as *Paul* ſaith; 2. for matter, give your *owne*, whence Almes tearmed often *righteouſneſſe* by the Hebrewes and the 70. 3. for *time*, doe it quickly whilſt you live, and men live, and not (as *later* Jewes doe) give for the dead, But of theſe and other rules I have ſpoken *elſewhere*, and you may read *every* where: and therefore I here conclude this Point. And now we have done with the two *Acts* of *Cornelius*; we heare what he was in point of *Prayer*, we heare what he was in point of *Almes* too: I perceive the time hath deceived me, and therefore I will but touch upon the third point: I crave your patience ſo long.

Rules in giving.
2 Cor. 8. 5.

See their Mazkir, remembrance of ſouls, &c.

We have ſpoken of the things ſelves; here is yet ſomething that would be ſaid of the *Perſon*, that is, *Cornelius*; he was a *Gentile*, and (as it ſhould ſeem) none of the beſt of the Gentiles neither, an *Italian*, his *Name*, his *Band*, and his *Hoſt* ſpeak that way ſomewhat.

This *Cornelius* was alſo a *Souldier*, and amongſt Souldiers an *Officer*; and yet notwithſtanding, you ſee, that he was a *praying* man, a very *godly*, a very devout, a very *mercifull* man.

The

The thing that hence we had thought to have obſerved, is this:

That there is no *outward* diſadvantages that can *excuſe* us from Gods *ſervice*, or *exempt* us from Gods *acceptance*; we will put in both: He *ſerved* God, and he is *accepted* of God, notwithſtanding his *Country* and his *diſadvantages*; ſo that let a mans *Country* be what it will, let his *calling* be what it will, let his *condition* be what it will, if he *ſerves* God, God will *accept* of him, and of his ſervices. We note this the rather, becauſe that *Peter* gives us the note in the 34. verſe of this Chapter; I perceive indeed (ſayes he) that God is no reſpecter of perſons, but in every Nation he that feares God, and works righteouſneſſe, is accepted of God, let him be what he will: but I dare not ſtand to proſecute this point. *Doct.*

All that we will now ſay for the Application of it, is thus much: *Uſe*

First, it takes off that lazy excuſe that is made by many men; they would *ſerve* God, and they would pray, and they would doe much, that they would, but they are not accommodated accordingly: there be lets and hinderances in the way; the *Time* ſerves not, and the *Place* ſerves not, and their *Calling* ſerves not; thus many exceptions they have againſt the ſervice and the worſhip of God. *All* theſe may be anſwered with *one Cornelius*, beſides others, if time would have given leave. We ſee that *Noah* and ſome others, in the worſt *times*, could find time to ſerve God: We ſee that ſome in *Nero's houſe*, and ſo in the worſt *places*, have found place for to ſerve God: We ſee that ſome of thoſe *callings* that ſeeme to be fartheſt from Heaven and God, ſome of thoſe Callings have ſerved God: *Gaius*, it ſeems, was an *Innekeeper*, yet a faithfull man; *Cornelius* a Souldier and a *Commander*, and yet a godly and a religious man: So that there is no *place*, no *time*, no *calling* that can exempt us this way. 1.

But then ſecondly, we had thought to have ſaid ſomething of thoſe that pretend they would ſerve God, but they feare it would not be *accepted*: and why not accepted? Oh! their *perſons* are ſo meane and poore, and their *ſervices* are ſo weake 2.

and ſo contemptible, and their *ſinnes* ſo great and ſo enormious, that ſure God will not accept of them. It is anſwered, God is no reſpecter of perſons, in *every* Nation he is ready to heare every *poore* ſoule that ſeekes unto him, and calls upon him.

3. We ſhould (in the nexe place) have called upon you all, to doe what you *can* in your *families*, ſith that there is no man *excluded* from Gods *acceptance*, or Gods *ſervice*; therefore have reſpect to your ſervants, even to the very *Kitchin-boy*; have reſpect to all that are within your compaſſe, and within your ſelves, doe what you can to reclaime them from ſin, to bring them up in the knowledge and information of God: What knoweſt thou (ſayes the Apoſtle) beleeving man, but thou mayſt convert thy unbeleeving wife? So ſay I to you, what know you but that God may have pitty upon thy poore *ſlave*, thy poore *apprentice*, as well as upon thy ſelfe? Yea, what know you, but if you make a good *choyce*, and take a good *courſe*, and carry a good *hand* over them, but that *Souldiers* and thoſe that lye in Garriſons, and repaire to your *Ports*, may be godly men, religious men, as *Cornelius* was?

And for your ſelves, let me call upon *every* man this day, to haſten to Gods ſervice: You have all the *advantages* that may be; you live in a Land of *uprightneſſe*, in a Goſhen of light; you are under a *Conſtellation* (as it were) of ableſt *Magiſtrates*, and of ableſt *Miniſters*; who ſhall ſerve God, if you will not, that have all theſe helps, and theſe advantages? Therefore, art thou called to repentance? Never ſay, I *cannot*, I have *no leiſure*, and the like; thou mayſt have leiſure and grace, God is able to break the hardeſt heart, he is able to melt the frozeneſt heart, and to ſubdue the ſturdieſt ſpirit; and therefore ſay not, thou canſt not: Are you called to duty and ſervice? Say not, I would pray, and I would heare, and I would doe many duties to God, but I cannot, I have not leiſure, I have no *time*, my *place* will not beare it, my *occaſions* will not ſuffer it: Thou mightſt if thou hadſt a heart; other men in the ſame circumſtances, in as great difficulties, have

ſerved

ſerved God, and waited upon him: *Daniel* was a man *full* of *State-buſineſſe*, yet he finds his time for praying every day to God more then once or twice: Here is a Souldier in the Text, he can feare God, he can look after his Family, and he can reſtraine his Souldiers from pilfering, and plundering, and drinking, and ſwearing, he can doe it by Gods bleſſing upon his endeavours; and if he, why not others too? therefore doe not make any ſuch lazy plea: Much leſſe ſay, Oh, it will not be *accepted!* it will be accepted: Give but what thou canſt give, God will accept it; pray but as thou canſt pray, God will accept it; repent as thou art *able* to repent, and call in Gods help and aſſiſtance, God will accept it: What ſhall I ſay more to you? I am cut off, I am afraid to be too-to tedious to you: And therefore I conclude abruptly; onely I have propounded unto you *one* Example and *Patterne* of mercy, preſented unto you many *Objects* of mercy, and of compaſſion; now let me preſent unto you ſome more, and theſe are knowne well to your ſelves: Here is a true report, &c.

Here, according to the cuſtome, a Catalogue was read of ſundry Benefactors to the ſeverall Hoſpitals, and ſuch like Houſes for charitable uſes; and that done, the concluſion was as followes:

Thus you ſee (Beloved) here is work enough for your charity to be imployed about; here are many *Objects* of mercy, many *Arguments* of mercy; here are Objects of all ſorts: *Old* men and *Babes*, *Widowes* and *Orphans*, many *poore* perſons that want ſtocks to ſet them on work, that would faine be imployed if they knew how: Here are alſo divers others that cry to you, that call upon you for mercy, and for reliefe: The Arguments you have heard; Arguments from *God*; Arguments from *Chriſt*; Arguments from *your ſelves*; Arguments from the *times*; Arguments from your *Brethren*; Let me ſay all at once, God *requires* it, God *calls* for it, God *commands* it: God *commanded* once the Clouds, and they gave bread; God once *commanded* the Rocks, and they gave wa-

ter; God once *commanded* a Raven for to carry meat to a Prophet, and the Raven did it: Oh! for Chriſts ſake, let us not ſhew our ſelves more *ravenous* then the Raven, more *rockie* then Rocks themſelves; and thus we leave our errand with you; another Theme I confeſſe would better have liked me, and perhaps more reached you; but I have anſwered your deſire in my choyce, and, I confeſſe, the Subject is not unſeaſonable; the Lord goe with it.

FINIS.

28 MR 59

June 10. 1645. *Imprimatur*

JOSEPH CARYL.

Abners Funerall,

OR,

A SERMON

Preached at the Funerall
Of that Learned and Noble Knight,

SIR *THOMAS LVCIE.*

By ROBERT HARRIS, *B. D.* and Paſtor of
the Church at HANWELL,
OXON.

Graves are for me. Job 17 1.

Qui pro nobis mortem ſemel vicit, ſemper vincit in nobis.
Cyprian. Epiſt. Secundum Pamelium. 9.

LONDON,
Printed for *Iohn Bartlet*, and are to be ſould at the ſigne of the *Gilt Cup* by Saint *Auſtins* Gate, 1641.

BRITISH & MUSEUM

TO THE
HONOVRABLE
AND
VERTUOUS,
The Ladie LUCIE
OF CHARLCOT,
Grace and Peace.

Madam,

STrange not my ſlowneſſe. I never penn'd and printed more unchearefully, more ſadly. Sorrow moves ſlowly. And what is this your Ladiſhip hath now woone from me! alas! I cannot print your Lord alive againe: nor did I intend any pourtraiture of him. What I ſpake was meant to the Living. The Dead

needed not my atteſtation. Indeed I loved Him more (as another once ſaid) than to ſay much of Him. All that I can wiſh, is, that all, who pretend to Him, and his Religion, would expreſſe him in theſe particulars.

1 1 That they would See with their Owne Eyes, and ſatisfie themſelves in their Owne Grounds.

2 2 That they would be True to their Owne Principles; that ſo a man might know where to have them, and ſee that they did Believe themſelves.

3 3 That they would Say leſſe and Doe more, and ſo difference themſelves from other men, as once ſome Philoſophers did.

Cic. de finibus lib. 2. Epicurei mihi videntur melius facere, quam dicere.

4 4 That they would give leave to Diſſent, where Aſſent cannot be without Diſſembling.

It is confeſſed, Madam, That Sir

Sir Thomas *and I were not alwaies of one minde. Diſſent we did, in ſome things: But this I ſhall ever honour in Him, That He was* Himſelfe, *and his* Friends *too. Neither proſtituting his owne, nor raviſhing another mans judgement; Herein we concur'd, and for this I honoured him, and he was pleaſed to owne me.*

The world conceives my loſſe to be exceeding great. And it is a truth. For I have loſt the Freeſt Reprover *that ever I met withall. But why ſhould we reckon our friends* Gaines *to our* Loſſes! *I have done,* Madam, *with him.*

He was as *Ariſtotle* ſaies of the magnanimous φαυλόψυχος, καὶ φαυλόφιλος.

And now let us (I beſeech you) get off from our ſelves. At leaſt, Let's improve our ſorrows to ſpirituall purpoſes. Mourne for this Kil-friend, Sin. *Mourne for the loſſe of our time, and*

our not inhanſing opportunities *and* ſocieties. *And henceforward ſet our faces* Homeward, Heaven-ward. *Study* Heaven; Secure Heaven; *Trade and dwell in Heaven. There looke our ſelves; thence expect our* Saviour.

Meane while conſider, Noble Lady, *your great truſt.* A Great Eſtate, A great Family. *You have many Servants to order; Children to educate; Neighbours to relieve. Here ſeale up your* Thankfulneſſe *to* God; *your* Faithfulneſſe *to your* Deareſt Husband. *And the* God *of Heaven help you. Thus at laſt I returne you your own. What to call theſe* Funerall Diſpatches, *I wot not.* Yours (*ſuch as it is*) *it is, you will owne it with all its imperfections, and ſtand betwixt blame and me.*

I could not come home to your Deſires fully. Some things I forgat in the Delivery; and ſome I then abridged for haſte, and now make ſhort breathd enough. But I am come as neare to my meaning, and my own Copie, as I can. The Lord *go with it, and ever be with you, and all yours. So will Pray*

Your Ladiſhips

conſtant ſervant in the Faith,

ROBERT HARRIS.

28 MR 59

Abners Funerall,

OR,

A SERMON

Preached at the Funerall of that Learned and Noble Knight, Sir THOMAS LUCY.

2 SAM. 3. 38, 39.

38. *And the King ſaid unto his ſervants, know you not, that there is a Prince, and a great man fallen this day in* Iſrael?

39. *And I am this day weake, though annointed King, and theſe men the ſons of* Zerviah *be too hard for me: the* LORD *ſhall reward the doer of evill according to his wickedneſſe.*

THIS *is an hard thing to Funerall it well. Moſes* pray'd GODS helpe in the caſe, and GOD (in part) helps us here by *David.* He had the art of mourning. His heart was exerciſed, his hand in. Earſt he mourned for King *Saul,* Prince *Ionathan,* Pſal. 90. 12. 2 Sam. 1. 17.

and other his Allies: Now for Generall *Abner*.

This *Abner* fell very unſeaſonably, for Himſelf, for *David*, for all *Iſrael*. The King is ſenſible of it, ſolemnizes his Funerall, becomes the chiefe Mourner, and makes his *Panegyricke*. And, having paſſed through his other parts, is now upon his Peroration, where his Maſter-peece is, *To waſh his hands of Abner's blood*; and his plea (ſtript out of its *Rhetoricke*) is this.

He that is truly ſorry for the dead, and would (if he could) revenge his death, cannot reaſonably be charged with the murder.

But this (ſaith *David*) is my caſe. I am ſorry for *Abners* death; I am ſorry for my ſelf, that I cannot revenge his death.

And therefore no way chargeable with it.

The Concluſion is open; The firſt Propoſition evident; The Aſſumption is made good by his practice.

1. 1 He did not only mourne, but juſtifie it from reaſon. A man, A great man, A leading man was *Slaine, Slaine* in *Iſrael*. This was knowne, (if men would own their owne knowledge) and therefore they could not ſtrange at his practice, in *Forbearing Meat*, in *Feeding upon Teares*.

Verſ. 35.

2. 2 And for the Second; Whereas it might be
Object. ſaid, *Many like the Treaſon, though they cry out of the Traitor*; and contrive the ſlaughter, though they weepe over the ſlaine: If *Davids* heart went not with the murder, why is not his hand upon the Murderer?

Sol. *Davids* Anſwer is, He was willing (but not able)

ble) to doe *Abner* right, his eſtate being yet unſetled, and the concurrents (*The ſons of Zerviah*) potent in *Court*, and *Camp*: and therefore execution is perforce futured.

So then, *David* here reconciles things (ſeemingly) incompatible, and gives an accompt of himſelfe.

I. Why he did mourne. 1.

II. Why he did no more. 2.

Mourne he could, More he could not: and that's the very Truth.

Let us now ſurvey *Davids* practice, and trace his ſteps.

Firſt, you ſee him refuſing comfort, and inviting ſorrow. Next you finde him ſo imbroild, that he knowes not well which way to turne him.

1 In the firſt we will take notice of his griefe, and 1.

2 Of his ground, whence he infers it. 2.

A man (ſaith he) *is ſlaine*: *A Conſiderable man* of place and worth is *ſlaine*, and that in *Iſrael*. This is the ground of his ſorrow; and theſe his terms and expreſſions are no way inconſiſtent.

The man may be great, a *Great Prince*, of great authoritie, and yet *Die*: For, *Greatneſſe* will not keepe from *Death*: Nay let's give this Propoſition its full extent.

No Greatneſſe will keepe from any Death. No Greatneſſe, none. *Doct.* 1.

1 Not of *Strength*. *There be that Die* (ſaith *Iob Chap.* 21. 23, 24.) *in the ſtrength of their perfection*, or in their moſt perfect ſtrength, when there is not the leaſt decay in Nature. 1.

2 Not of *Birth*. *The high* (ſaith *Iob*, nay the Princes, *Iob* 34 19.) *fall, and that like others*, *Pſal.* 82. 7. בן אדם as well as בן איש. *Pſal.* 49.

3 3 Not of *Parts*, *Ver.* 10. *As dies the foole ſo the wiſe.*

4 4 Not of *Place*, *Ver.* 12.

5 5 Not of *Meanes* and *Friends*, *Ver* 7.

Pſal. 89. 48. 6 6 In *One*, *No Earthly Greatneſſe* will deliver. No גבר (let his Strength lye where it will the word is large) ſhall *deliver himſelfe from the Grave*. *Death* he muſt *See*, that is, *Feele*, as all ſenſes be a kinde of *Feeling*.

2 II. No *Greatneſſe* will free from *any Death*. No not from *any*.

1 1 Not from a *Bloody Death*. Witneſſe great *Sancherib*. 2 *King*. 19. *ult.*

2 2 Not from a *Baſe Death*. Witneſſe Queen *Iezabel*. 2 *Kings* 9. *ult.*

3 3 Not from an *Vnnaturall Death*. Witneſſe that great Statiſt, and Preſident of Counſellors, *Achitophel*, 2 *Sam.* 17 23.

4 4 Not from the moſt *Contemptible Death*. Witneſſe King *Herod*, at his higheſt. *Act.* 12. 23.

But why doe I inſiſt, where every Schoole-boy can inlarge upon the ſame Theame? One *Abner* is an inſtance of all, being every way great; Great in *Strength*, able to lead the braveſt Armie then in being: Great in *Spirit*, who would not *give his Head for waſhing*, nor take his advantage of *Aſahel* the Aſſailant: Great in *Place*, *Captaine* of the Guard, and that to Three Princes in ſucceſſion: To warlike *Saul*: To Prince *Iſboſheth*: and now con-

conſigned by valiant *David*: Great in *Power* and *Authority*, able to conteſt with his Maſter, and able to ſway all *Iſrael* at his pleaſure. This mighty *Abner* lyes *Dead* before you, and fals from *Greateſt Greatneſſe*, into the *Loweſt Pit* ſuddenly.

Shall I give you one Reaſon for all?

Greatneſſe will not keepe from any one *Cauſe*: therefore not from any one *Kinde* of *Death*. *Reaſ.*

1 The *Cauſes* of *Death*, (if we ſpeake of *Death* at large) are, 1

1 *Morall*, or *Legall*. *Sin* and *Guilt*. 1

2 *Naturall*, or *Phyſicall*. *Dyſcraſy*, *Diſproportion*, *&c.* 2

Earthly *Greatneſſe* can free from none of theſe, (as experience hath taught us.) Indeed if this *Greatneſſe* could take off *Adams Guilt*, free from all *Sinne*, deliver from all *Diſtemper*, *Morall* or *Naturall*: Then might it give a *Superſedeas* from *Death*. But the firſt is not poſſible: Therefore the ſecond is no way feaſable.

2 If wee ſpeake of *this Death*, *Violent Death*; (ſo to call it) this, you know, growes from *Innate Impotency*, and *Deficiency*, and *Forraine*, either *Suſpenſion* of *Influence*, *Ayds* and *Supplies*: or forcible *Impreſſions*, and *Incurſions* made beyond all power of *Reſiſtance*: Now here *Greatneſſe* is alſo at a ſtand: *Great men* be as *tender*, as *paſſive* as others; *Depend* as much as others, and *Stand* by a *Manutention*; *Lye* as open, as others, to *Invaſions* and *Aſſaults*. Nay *Greatneſſe* is ſometimes *Vnweldy of it ſelfe*, *Et mole ſuâ ruit*: Sometimes it ſets a man more in the Eye of Envie, and face of Danger; and in ſtead 2

Tertul. Vide de Anima. cap. 52. 53. &c.

ſtead of *ſheltring* him, makes him a fairer *marke*. At all times 'tis *Finite*, and may be matcht. *There is an Higher than the Higheſt*, that will make but *Morter of thoſe under foot*, as 'tis, *Eſay* 41. 25. At leaſt, what's wanting in *Power*, may be made up in *Number*, which is all one. Many *Shoales* of *ſmall Fiſh* may encounter the *greateſt Whale*. Many *Swarmes* of *Flies* and *Frogs* may invade King *Pharaoh*, and his Kingdome. *Cave multos, ſi ſingulos non times*: ſaid one to that great Tyrant. *Leo fortis eſt & occiditur. Elephas grandis eſt, & occiditur, &c.* The ſtouteſt *Lion*, the greateſt *Elephant*, the fierceſt *Tygre* may be violently ſlain: a *Sword* will pierce, a *Gun* will ſhoot, *Fire* will burne, *Water* will drowne, nay a *Raiſin*-ſtone, a *Fly*, an *haire* will choak the greateſt Monarch living. We have ſaid enough to ſo ordinarie a point. Only we are to make our uſe of it, before I diſmiſſe it; and that I ſhall (inſtantly) doe, if firſt I ſhall be bold to tell you what you are to truſt to. You ſee how it fares with *Funerall Sermons*. They are (moſtly) made but matters of forme, and men come to them as to great Feaſts. The firſt *Courſe*, wherein GOD is moſt concern'd, is lightly paſſed over: The ſecond, wherein *Man* is repreſented, is moſt expected, and ſtood upon. For the preventing of this, I pray you underſtand, That you are not to expect any *Second courſe* at all: But ſuch proviſion as I could make, in this my indiſpoſedneſſe, you ſhall have ſerved in altogether. This ſaid, I have now a double addreſſe.

Eſay 41. 25.

Maximinus.

Vide inſtances in ſome Popes and Princes.

Uſes.

1. 1 *The firſt to* ns *little ones.*

2 *The*

2 *The other, to you of greater marke and place.* 2.

Firſt, we of lower ranck muſt learne to reine in our ſtrong affections to an earthly greatneſſe: For why ſhould we be ſo licoriſh after that, which is of ſo little availe? Moderate therefore (as all, ſo chiefly) theſe affections. *Vſe* 1.

1 *Great Feares.* 1.

2 *Great Hopes.* 2.

3 *Great Deſires* after great things here. 3.

For *Feares*, It is the Prophets Inference, *Pſal.* 48. 5. *Why ſhould I feare, when I am threatned,* and another inriched? Nay, 'tis GODS owne vſe. *Eſay* 51. 12, and 7. 8. *verſes. Who art thou, that feareſt a dying man,* fading graſſe, a little Wormes-meate, Mothes-meat? 1.

O, but, he is a great man, and may doe me a ſhrewd turne. *Object.*

Feare him, as *Great*, with a *Feare* of *Reverence*, as a larger Picture of *Almighty* GOD, whoſe is *Greatneſſe*, and all great things. *Anſw.*

As great Cedars are Cedars of God, &c. great Cities, Mountaines, &c. are Gods.

But feare him not with a *Feare of Baſeneſſe* (feare him not ſo, as out of Cowardiſe to decline ſtation, balk duty, ſwallow ſin, diſſemble truth) Why? *He is a dying man,* ſaith GOD, and his greatneſſe will be devoured of Mothes. So baſely to feare a dying man begins in *weakneſſe*, and ends in a *ſnare*, *Prov.* 29. 25. Therefore qualifie thoſe *Feares.*

2 For *Hopes*, Heare *Eſay*, *Chap.* 2. *laſt*: *Ceaſe from Man, whoſe breath is in his noſtrils: wherein is he to be valued?* O! he is a Great, a promiſing man: Yea, But is not *his breath in his noſtrils*, ready to be let out? If ſo, *Ceaſe* from *hoping* in, or truſting; 2. Eſay 2. ult.

trusting on him. Heare *David, Trust not in the Son of man.* What if he be a Prince? *Trust not in Princes. Psal.* 146. 3. Oh, but they have noble thoughts. Yea, but *those dye with,* or before them. Why should I be infinite? Is he a *Man*, *Man* at his *best*, *Every man*, every whit of him) *is not only vaine, but vanitie.* Nor so only, He is *upon the Balance and Triall, lighter than vanitie it selfe.* Therefore cast not thy Anchor of Hope there. *Hope* (if thou see cause) with an *Humane Hope of Charitie and possibilitie*: Beware of any higher *Hope* of *Certainty*, of *Infallibilitie.* No doubt but many Captaines, their *Hopes* rose and fell with rising and falling *Abner.*

Psal. 146. Ver. 4. Psal. 36. 5. & 62. 9.

3 But the third Affection, *Desire*, is that I most insist upon. *Great Desires* to earthly things, discover little Judgement. These are,

1 *Founded* in Weakenesse.
2 *Fed* with Wind.
3 *End* in Smoke.

3 1 Foundation. For the first. *Their Rise is weakenesse*, as experience (after Reason) shewes. Who so longing as the languishing person? Who so climbing as the veriest childe? So ambitious as the baseſt Bramble? What so aspiring as Winde and emptinesse? So ravening as the emptiest stomack? A massy man, of true worth indeed, brings worth to things, borrows none from them.

2 Food. For the Second. *What is the food and fuell of these desires? Truly Wind.* We may say of all these Sublunaries, what *Salomon* saith of one particular; *They are not.* And shall our desires and eyes fly upon Prov. 23. 5.

on *Nothing*. They are *Nothing in realitie*, and vertue. What they be, they be (as *Tertullian* ſomewhere) *in Phantaſie*. Abſolute greatneſſe (out of GOD) *is not*. There's no ſuch thing among Creatures. The moſt is, (as the *Philoſopher* notes) but a *Comparative Greatneſſe*. *Ariſt.*

Thus we call ſomethings *great*, compared to 1. Little things: As *Ten ſhillings* is a great deale of monie to a *Farthing token*, and yet what's *ten ſhillings?* 1.

2. To little perſons and Capacities. So to a low apprehenſion a little thing is great. Thus to a Child, every Puddle is a Poole; every Poole a Sea: every Reed a Speare; every Hollow Stick a Gun: Not becauſe theſe are great, but becauſe he is little; as *Rome* was *once formidable, becauſe the neighbours were contemptible*. But lay the compariſon right, and bring theſe poore things to the *Standard*, and what are they? Alas! compared to the *Great* GOD they are leſſe than *Littleneſſe*. All perſons and things caſt in the Balance beare not proportion with *one drop of the Bucket*, beare not the weight of *one duſt in the Balance*. What's one duſt to the whole Balance? What's that to the Earth? What's one drop to the full Bucket? And what's the Bucket to the Well? The Well to the Sea? And what are all theſe laid in one to the *Mighty* GOD? *Nothing, and leſſe than nothing*, ſaith that high Prophet. Nay what is all here *below* to thoſe vaſt bodies *above*? And then what is ſuch an Iland as this compared to ſome other Kingdomes and Continents? What? But a little 2 *Florus.* Iſa. 40. 15, 17. Ver. 17.

tle Moat, and Swans-neſt? So true is that, which out Maſters have taught us of old: *Nothing is ſimply great, but in reference to what is leſſe.*

3. But let them be as big as phantaſie can make them: they have (as *Salomon* adds) *Wings*, but no hands under thoſe wings. *Wings* to fly from us: no *Hands* to doe ought for us. *Load* us they can with great feares, cares, envies, jealouſies, diſtractions: but *helpe* us they cannot in the day of ſickneſſe; much leſſe in the houre of death. Ask the greateſt, what Death, what Hell, ſhall I ſay? Nay, what ſorrow, what ſickneſſe, what ach, what pain, can theſe, *All theſe great nothings* either prevent, or remove, or aſſwage? Ah Smoke! meer Smoke! which carry with them ſome *trouble*, but little or no *warmth* or comfort.

3. End. Prov. 23. 5.

All which being (confeſſedly) ſo, let me ſay to you what our LORD ſaid to his Diſciples: *Are theſe the things you looke upon?* And what GOD ſaid to *Baruch*, *Seekeſt thou great things for thy ſelfe? ſeeke them not.* Enjoy them you may, if caſt upon you: But earneſtly ſeeke them not: Leave theſe to that poore fellow in *Seneca*, who was all for this *Poore Greatneſſe*, who in all haſte muſt be a *Grandee*, and thereupon lookt big, ſpake big, and bombaſted himſelfe out with big cloathes, and ſo became a *great Foole*. Leave theſe to thoſe dark men, who never came where *greatneſſe* grew, whoſe higheſt ambition was to heare (*Great*) *Alexander the great*; *Mahomet the great*; *Pompey the Great*; *the great Cham*; *the Grand Signior*; *the great Mogor*; *the King of Kings*; *the Cœli Filius*; *the Mundi-*

Mat. 24. 2.

Iſa. 45. ult.

in Suaſoria.

Sen. Ep. 110.

Dominus;

Dominus, &c. Let us, who have as many *Eyes* as the *Chinois* boaſt of, learne of Chriſtian men, what *greatneſſe* is. If thou wilt be Great, ſaith *Salvian*, be great in vertue, outſtrip men that way. If thou wilt out-ſhine others, *get goodneſſe, get Wiſedome*, ſaith *Salomon*. If thou wilt get above all, be moſt uſefull, and ſervicable, ſaith our *Saviour*. This the way. The greateſt *greatneſſe*, is *goodneſſe*: for that ſets us neareſt to the *greateſt* GOD, and *good*. Therefore let goe thoſe things which will never ſatisfie, never ſet us above a *Pagan*: and ſeek *high, great* things indeed. *Seeke righteouſneſſe, ſeek meekneſſe, ſeeke faith*; nay, *greaten* theſe, *abound* in theſe, and other *graces*: then *ſhall ye be Princes in all the Earth*: you ſhall raigne with GOD, and, *Iacob*-like, *Prince*-it with him. This *greatneſſe Spirituall* is feiſable: this will ſet you above all theſe Molehils below, and will at laſt free you (though not from the *ſtroke* and ſenſe of ſickneſſe and death: yet) from the *ſting*, venome, curſe, bondage, and hurt of all. Here ſtop: here ſit we downe.

Vid. Bot. relati. *l.* 5. of the *Chinois*. *Salvia. de provid. l.* 5. *ad calcem.*

Eccl. 8. 1.

Zep. 2. 3.

Pſal. 46. 15.

Hoſ. 11, 12. & 12. 3.

My ſecond addreſſe is to you *great Ones*. *My humble ſuite* to you is this, *That you will bee true to your ſelves*, and know, that in *deſpite of all greatneſſe*, you muſt *die*. The truth is, *greatneſſe* flatters *men*, and men flatter *it*. If great Ones will not deale truly with *themſelves*, they muſt not expect it from *others*. Herein Povertie hath an advantage above Greatneſſe, that it meetes with plaine dealing; ſo doth not this. We dare tell a poore man, that he is not like to laſt, and bid him *Set his houſe in order*: But what ſervant, what friend, (nay al-

Uſe 2.

Reade *Ezekiel* 32. where 5. or 6. inſtances are given. ver. 17. 18. *ad finem uſque.*

moſt I had ſaid) what *Phyſitian*, what *Eſaiah* will ſay ſo to an *Hezekiah?* We dare call a poore mans ſin, *Sin*, and tell him, that his ignorance is dangerous, his pride damnable, his formalities foppe-ries; and bid him ſit ſure. But for the rich and mighty, we ſay in the words of the *Cardinall* in another caſe ----*Si vult decipi, Decipiatur.* If a *poore* Curre runne away with ſtolne goods, wee purſue him, and rate him, till he reſigne: but who dares take the *Beare by the tooth?* the *Lion by the Beard*, and ſay *Reſtore?* Sith then *few*, or *none* will bee faithfull to you, be ye good to your ſelves: And, if you will hold a diſtance from your teachers, and not (with ſome great ones) admit of other Monitors, be your owne, and tell your ſelves, that you alſo are *Mortall*: els wee ſhall *Immortalize* you, as ſome would *Alexander*. Call your ſelves *Sinners*; els we, (with that Chartrous Monk in ſtory) *Saint* all who will *fee* and ſupple us. Conſult your owne bodies, and ſenſes, and ſee a decay there. Or, if you will abroad, improve this double inſtance. See here a *Noble Paire*, and eſtabliſh your ſelves in this truth, by the teſtimonie of two mouths, two bodies; *both* not long before their ends valiant, both vigorous, both preſenting as well, and promiſing as much as we can, and now both lie *Dead* before you. Nay, ſeeing Examples knowne and *at hand* worke beſt, and the Eye (of ſenſes) moſt affects the heart; See here under view a *Man accompliſhed*, and made up of all the Contributions of *Art* and *Nature*; a Man, in whom concurred all thoſe things, which the Philoſopher could

Cajetan.

Memento Mori, Philip. &c.

Vid. Hiſt of *Lewes* the 11.

Pythagoras.

could thinke to beg of his God: to wit, *Beautie*, *Riches*, firme *Conſtitution* of body and mind: Such a Braine, ſuch an Heart, as the moſt learned Phyſitian never ſaw. And thence inferre: that, *There is no Redemption from the Grave.* For certainely, if *greatneſſe* of wit, of learning, of ſpirit, of riches, of friends, of allies: if greatneſſe of care in ſervants, of atendance in *Yokefellow*, of skill in Phyſitians, of affection in all, could have kept off *Death*; wee had not been thus overcaſt, and clouded this day. But no outward greatneſſe will doe it; Death knowes no meaſures, no diſtances, no degrees, no differences, but ſweepes away all, and either finds, or makes them Matches.

D. Bacc.

Mors ſceptra ligonibus æquat. æquo pede pulſat. &c. & quæ ſequuntur paſſim.

To you then, *O yee ſons of the mighty*, is my meſſage. *Set your houſes in order: for yee muſt dye.* You are left behinde to make ready: Oh prepare for death, for any death, nay for *ſudden death*: for why may not you fall in your ſtrength, in your Journie, aſwell as *Abner*? Say then, *Are ye ready, nor ready?* is your Will made? your Pardon ſealed? could you dye this houre? in this place? If ſo, happy yee, in caſe you *Stay for death, not death for you.* But if as yet you bee not *Shot-free*, and *Death-proofe*, what doe yee meane? why doe ye defer? What? Doe yee thinke that *death* feares *greatneſſe*? or will bee anſwered with *Complements*? Or doe yee thinke that *greatneſſe* of ſpirit, of meanes, of chearfullneſſe, of Titles can beare you out? Or that it is all one to *die in a Bravado*, and in *cold blood*? Or that death is the ſame in the hand of a *man*, and of GOD? Or that a

Lord

Lord have mercy, *or* two, an houre or two before you are *all* dead, will ſerve the turne? No, no, it's a *worke* of *works* to Die: that is, *Actively* and *Cheerfully* to reſigne life. The beſt, who have been about it, all their life, finde all proviſions little enough. And therefore doe not thinke to ſlight and to outlooke that *King of Feares*, that *top-gallant*: but feare before hand, that you neede not feare at any hand.

And yet let me advertiſe you of another extremity, and that is *baſe-feare*: for that will barre up the doores againſt all thought of death, and ſet you, either on *Drinking* with him in the ſtorie; or on ſome other Diverſion, therby to drowne, or to forget your feares.

Vitellius trepidus, dein temulentus. Tac.

There is (as elſewhere I have diſcourſed)

1. 1 *A Spirituall Feare of death.* There is,
2. 2 *A naturall.* Neither of which may bee diſſwaded.

The Feare, I give warning of, is,

3. 3 *A Baſe, Cold, Carnall Feare*, which will make a man creepe into an *Augre-hole*, ſwallow any ſin, admit of any ſlaverie; which will kill one daily, becauſe he muſt *once die*, and keepe him a perpetuall ſlave, and priſoner. This the *feare* I would not have you *Cowed* by: and this *feare* you may *competently* overcome, if you will ſet right the

Heb. 2.

1. 1 Judgement,
2. 2 Conſcience.
3. 3 Heart; The Inward man: Things, (upon another occaſion) lately ſpoken to, not here to be rehearſed.

At

At preſent, this is all. *Miſtake* not *Death*,

1 It is not, in it ſelfe, the *greateſt* of *evils*. As there be *better things* than this poore life; GODS favour, GODS image, the Life of CHRIST, Eternitie, &c. So are there *worſe things* than this *death*; *Hell* is worſe, *Sin* is worſe, GODS *Curſe* is worſe, *Corruption* worſe; *Morall*, *Sinfull Evils* worſe than this, which is *painefull*, and evill only to *Nature*. And reaſon we have to grieve more for being in a *poſsibilitie*, *and proximitie of ſinning*, than of *dying*. 1.

Vid. Animadverſions of Biſh. of *Sarum* on Gods Love to Mankind.

2 This Death is not ſo *ſimply*, and *intrinſecally evill*, as that *no good* can be made of it. Nay, this may be improved, and *death* may bee the *death* of all our deaths; of deadly diſeaſes, corruptions, temptations, of all. Thus ſimply conſidered it is not ſo formidable, as that we muſt fling away our weapons, deſert our ſtation, and fly, (as once *Iſrael*) at the voice of this *Goliah*. 2.

Exceſſum dix. Tert. contra Valent. & Cypria. Ep. 3.

But now Death to a Chriſtian becomes another thing. It hath loſt its name: and hears a *Departure*, a Diſſolution, a Change, a Sleepe, *&c.* and we ſhould take up GODS language.

Luk. 2. 29. Phil. 1 23. Iob 14. 14. Ioh. 11. 11. *& Paſsim.*

It hath loſt its *Nature* and *Relation*: tis not to ſuch an one *Penall*, but *Medicinall*: *deſtructive*, but (fetching its denomination from its *terme*) *perfective*. Looke upon it under a new *Notion*; and then you will not be of poore *Plinies* minde, That *It doubles* ones paine, and death, to *Forethinke* the iſſues of it. No, it doubles your ſtrength, and makes your courage redoubted: therefore view it, and ſpare not: but view it thus.

Aliud demutatio, aliud perditio. Tert. de reſurr. c. 55.

Plin. Nat. hiſt. lib. 7 & 55.

Hic vogo: non furor eſt ne moriare mori. Mart. lib. 2. Epigram.

1 Look

1 Look upon it, not as *deſtructive*, tending to ruine: but as a *meane* and way to life. Looke beyond it; See what ſtands behinde it; *A Crowne of Glory, of Life, of Bliſſe.* And this end will ſweeten and ſmooth the way: it will *dare amicabilitatem mediis.*

2 2 Looke upon it, as a *Rod* in GOD's hand. This (as other ſtrokes) is moderated by him, and hee can make a *Rod* a *Staffe*, *Pſal.* 23. yea turne *Moſes ſerpent* into a *Rod*, and worke with that *Rod Wonders.* Death is a cup in our *Fathers* hand, as well as ſickneſſe, and workes wonders.

3 3 Looke upon Death in CHRIST. Hee hath conquered it in his *Perſon*, and will in his *Members.* See how unable death was to ſeparate him from the Godhead, and ſhall be us from GOD, Rom. 8. 38. *Rom.* 8. 38. See how hee hath intercepted and cut off Deaths ſuccours. Whereas *death* borrowed its 1 Cor. 15. 56. *Sting* from *ſinne*, and *Strength* from the *Law* and *Curſe:* CHRIST hath *diſarmed* them all of all their deſtroying, killing power; and cald us, with S. *Paul*, to ſet our foot upon their neckes, and to ſing: O Death! O Sinne! O Curſe! O Hell! where's your power? *&c.* Yea ſee him, having kild Death, and buried the Grave, fetching *Honey and ſweet out of the ſtrong*, turning Death into a Li- 1 Cor. 3 ult. ving Friend, and moſt uſefull ſervant, 1 *Cor.* 3. *ult.* ſubdued to us Death, and ſo made it Ours.

O view death in the face of CHRIST, make him your Second in this Duell; and then you are freed from the feare, and ſo from the bondage of death: then you are *Men indeed, Free men.* *A*

Man

Man is not himſelfe, but a Slave, till hee can either Live, or Die (as this noble Gentleman and I were wont to diſcourſe.) Then only he is free, when (with S. *Paul*) *he can abound and want, bee ſicke and well, can live, or die.* Nay then you ſhall be brave accompliſht men indeed; ſome of GODS Rabbins, as *Daniel* cals them. A man is not to be held a man, becauſe he dares meet a man, and can look any man in the face. (A great matter to looke a Worme in the face!) But then you ſhall be men, when you can looke any paine in the face, any fit in the face, any danger, any *death* in the face: when you can looke Judgement, and the unpartiall Judge in the face. This is to bee a Man. Thus Man-it.

Vid. cap. 9. 27. & Job 32. 9

Ἀνδρίζεσθε. 1 Cor. 16. 13.

And, ſith your *greatneſſe* cannot keepe you from *Dying*, let your Goodneſſe keepe you from *ſinking*, periſhing, and loſing by Death.

Thus for *Davids* ground of ſorrow, as that muſt be Rationall, and ſtand upon ground.

Now followes his inference and practice.

A man great and conſiderable fals: Therefore David fals upon mourning, and pleads for it.

1 A man is ſlaine: and upon grounds of *humanitie David* would mourne. 1.

2 Next, a publike man, now upon a publike ſervice and errand, is ſlaine: and upon reaſons of *State*, *David* would appeare a Mourner. 2

3 A man ſo uſefull was ſlaine in *Iſrael*; and in point of *Religion*, *David* is to lament, and ſeemes to *Wonder* at his Servants *Wondring* at his practice. *Know yee not* (ſaith he, *&c.*) *q. d.* If you owne your 3

owne eyes and knowledge, you cannot but know, that I have reaſon to be ſenſible of this ſtroke.

Hence our ſecond Inference.

Doct. 2. *When great men are taken from us, we muſt be affected with it.*

When *Abners* fall (men great of *place*, and *uſe* both) we muſt have a ſenſe of it, and obſerve it for uſe. When Mountaines are ſhaken, and Ceders ſhattered. When pillars are Pulled downe, and Stars of greateſt magnitude hide their heads, we muſt reſent this with *David*, and improve it unto ſorrow.

Zach 4.7. Dan. 4.10. Ezek. 31 8 14

Shall I need to prove theſe ordinary and confeſſed truths? *Salomon* tels us, that *A wiſe man layes any mans death to heart.* And *Iſaiah* chides us, if we let an *uſefull* man (though private) paſſe out of the world, without obſervation. What would hee ſay in caſe we ſhould burie a man of *publike uſe and ſpirit*, without an *Ah his glory!* what in this caſe hath beene done, it is needleſſe to report. I will not lead the ſimpleſt out of his owne knowledge. Who knowes not what lamentations were taken up for Patriarch *Iacob*, great *Hezekiah*, good *Ioſiah*? who hath not heard of *Eliſha's* Epitaph, *The Horſemen, and Chariots of Iſrael:* and that from a man not of beſt note? And leſt you ſhould impute all this to the greatneſſe only of mens *place*, without reſpect had to mens *uſe* and worth, the Holy Ghoſt is pleaſed to ſet a marke upon the Coffin of perſons leſſe publike, and more obſcure when they were *uſefull*. Thus Nurſe *Deborah* a profitable member, leaves a marke upon the

Eccl 7.2. Eſay 57.1. Gen. 50.10 2 Chro. 32 33 2 Chro. 35.24 25. 2 King. 13.14.

place.

place of her buriall, *The Oke of Weeping*, more famous than the *Oke of Reformation*, in our Storie: Thus mercifull *Dorcas* (rather *Tabitha*) was *covered* with teares, as she *covered* oth ers with cloaths, *Act.9.39.* Gen.35.8.

Nor was this solemne mourning only for men and persons eminent for *pietie*: but for others, who in Morall and Politicall considerations were, in their way, *usefull*. Thus holy *David* weepes over Captaine *Abner*, of whose pietie wee heare not much: All that his friend and Countrey-man saith of him; is, That he was a *Prudent man, well qualified for naturall parts*. Iosephus.

Thus he much bewails the death of *Abners master* King *Saul*, and lets not to tell the State, that their losse in him is great; not because his forwardnes in Religion was much: only he was a good Husband for the Publike, and a brave Commander; no lesse active and valiant, than he was comely and proper. But Reason is GODS, as well as Scripture: we bind up the Point with Three Reasons. 2 Sam.1.17. Vers. 24. *Ratio rei Dei. Tert.*

Reasons.

1 If we looke upon such men, as they are members of a Body-Politique, the losse is great. If the *Body* cannot say of the Foot (nay of one Toe of the foot, nay of one joynt or naile of the toe) *I have no need of thee*: much lesse can it say so of a more noble part. There is a losse, a maime in the least, and the body is sensible of it: much more when an eye, or hand, or arme is taken off: And Great Personages are Eyes, Hands, nay Armes. *Reas.* 1, 1 Cor.12.21. Dan.11.15. 22.31.

2 If wee consider such as Heads over charges, who knows not what an influence they have upon *Reas.*2.

Inferiours? and what a dependence there is upon them? They? Why they are as *Pinnes*, whereon many *Veſſels hang*, *Iſaiah* 22. As great Okes, which yeeld life to *many* Sprigs; ſhade and ſhelter to *more*. One ſuch a Sunne is more than a Thouſand Candles: with one ſo pregnant and big-bellied, hundreds live and die.

3. *Reaſ.* 3 If we view them as they relate to GOD, and are ſubjects wrought upon by him, The ſtroke is the greater: Becauſe it is a Meſſenger of ſome Wrath. When GOD thus Beheads a Family, or Towne, or Countrey, there's a great breach made with ſuch a blow: when he, who ſhould ſtand in the gap, is taken away, *Ier.* 5. 1. 'Tis farther an ill preſagement, as *Iſaiah* foretels, *cap.* 3. The Pilot loſt, the whole Ship is hazarded: The Captaine (as the *Seventie* here read it) may be more than all his Companie, and weigh downe Thouſands, as *Davids* Souldiers once ſaid.

Hebr. 2 Sam. 18. 3.

In ſhort, In one head is *Vertually* contained the whole body. Wound *Abimeleck* there, and where's *Abimeleck?*

Iudg. 9. 53.

Uſes. I apply now in ſome haſte, and muſt divide my ſelfe againe betwixt Great, and Small.

Vſe 1. 1 And firſt, let me begin with you of the *Higher Ranke and Marke.* And my ſuite to you is, That you will anſwer your places, and be *Vſefully Great*, which only Greatens you. The Great GOD doth not meaſure men by Inches, as ſometimes men doe: Nor by an outward Greatneſſe: *He regards not the armes, or legs of a man:* Hee reſpects the Rich no more than the poore: The thing hee lookes

Men of Meaſures in *Moſes.*

Pſal. 147. 10. Iob 34. 19.

looks to, is Vertue, Serviceableneſſe; that is the thing. The Moone is a Great Light becauſe of Great Uſe. A *Iew* at *Berea* is more eminent, and Honourable than *another* elſewhere, becauſe more Conſciencious. There is, (you know) a Greatnes in Bulke, and in worth. A *Larke* may be *more* than a *Kyte*, though not in bulk, yet in worth. There is (they ſay) a Greatneſſe *Belluine*, *& Genuine*. in that a beaſt may and doth exceed us: In this we exceed our *ſelves*, and *others*; and in this *only*. No man is the better ſimply for his Greatneſſe, unleſſe it bee attended with goodneſſe. So much we may learne from wiſer times: For, ſithence men underſtand themſelves, they let fall thoſe Swelling and emptie Titles of *Greatneſſe*; few rejoyced in that name, unleſſe great *worth* and atchievements put it upon them; As it fared with *Conſtantine*, and ſome few others. They were gladly heard, Wiſe, Learned, Pious, Philoſopher, Philopater, and the like. And, when men would honour them with attributions of worth, they ſtiled them *Nedibims* Εὐεργέτας, *Optimates*, and other like, ſounding their true worth, and carrying meat in the mouth. Yea ſo much we may learne from Higheſt (that is Divine) Language. Wiſedome it ſelfe, when it pleaſeth to beſtow honours upon men, cals them *Fathers*, *Foſter-fathers*, *Saviours*; and the like. Which ſome alſo, without the pale of the Church, either affected or enjoyed. As *Antiochus Soter*: *Antigonus* in *Suidas*. *&c.*

So then, in true judgement, the ſtile and thing, hat truly honours and enobles a man is *Goodneſſe*.

Gen. 1. 16.

Act. 17. 11.

Molis & virtutis.

Bountifull Benefactors *&c.*

1 King. 5. 13.
Exod. 20.
Eſay 49 23.
Act. 7. 35.
Heb 4. 8.
Seleucus Soter.

Psal. 119.68. neſſe, therein a man moſt neerely toucheth the *Beſt* and *Higheſt* Good, our *Ever-bleſſed* GOD, whoſe higheſt title is that in the Pſalme. *He is good, and doth good.*

I cannot enlarge. I will lay before you one only inſtance, of Father and Sonne in the *ſame* family, who ranne their ſeverall waies with different ſucceſſe. The Father was *Ioſiah*; Hee was all for Goodneſſe. Good he was, and did Good to GODS houſe, and people. The Sonne was *Shallum*; (whether ſo term'd in ſcorne, and reference to another *Shallum*, I have not to ſay) He was all for an earthly Greatneſſe. Before he was well warme in his Fathers Throne, he had great thoughts, and would not take it as his Father did: Hee would build a ſtately Palace, much enlarge himſelfe, and (as it ſeemeth by one affix in the Text, *Ier.* 22. 14.) would take in a peece of GODS houſe too. Thus they ſteared their courſe. Now what was the iſſue?

My Windows the Hebrew.

1 In Life, the one proſpered: the other went backward. *Did not thy father proſper?* (ſaith GOD) to the Sonne. *Ier.* 22. 15.

2 In Death, the one had a moſt honourable interment. *All Iſrael mourned for him, mourned much, mourned long:* the other (like the unhappy ſonne of another good father) *lived undeſired, died unlamented, and was buried with the buriall of an Aſſe,* no man weeping over him.

Lam. 4 20.

2 Chro. 21. 20 Ier. 22. 18, 19.

Give me leave to uſe my ancient freedome. In theſe read *your ſelves*, and your owne *Lot*. If you (with *Shallum*, and his Brethren) make none other uſe of your Greatneſſe, but to Rob GOD, Pride your

your ſelves, and oppreſſe the poore; your Greatneſſe ſhall be your Shame, as 'twas *Shebna's*, and ſhall end in Baſeneſſe and Contempt. Well may men bleſſe, and flatter you, whiles here you magnifie and adore your ſelves: But when you are Dead, they'll trample upon your faces, and curſe you as faſt. At your Grave none ſhall mourne: unleſſe Fee'd, or Forced (as once it befell others) rather they will rejoyce at your fall (as once at anothers in *Eſa.* 14. 'and *your names ſhal be written in the duſt, and buried in oblivion*: Or if they remain, they ſhall *Lie as Carrion above ground, and become a Curſe.* See ſome Emperors, *Herod.* &c. Prov. 10, 7. Eſay 5. 25.

On the other ſide, If you ſhall improve your Greatneſſe to GODS glory, and to the Countries good; to the Churches growth, and mens comfort; you ſhall not need with *Abſalom, Otho, Iulian*, or any other *Publicola*, to *Hunt* for applauſe: Honour will hunt out you, and you ſhall not avoid it. Whiles you live you ſhall live in the hearts and deſires of men, they will pray for yours, and praiſe GOD for you: And when you die you ſhall not need a Trumpet or Herald to ſound your worth: Every man will bee a Trumpet; every man will make an Oration; All *Iſrael* will mourn, in heart, and not in face, and forme. Oh, Chuſe rather to bee buried with Prayers and Thankes, than with Curſes and Complaints: Set your Servants, Tenants, Neighbours on weeping, rather than on laughing, at your Graves. So live, that there may be Vſe of you, whileſt you live, and Miſſe of you, when you are dead. That is; Bee humble, modeſt, godly, ſober in your ſelves.

Bee

Bee helpfull, comfortable, profitable unto others. When you are gone, theres no more remaining of you, but your Goodneſſe. The queſtion will not bee, How Rich, How Great, How Gallant you were. The queſtions will bee, What did he? Who was the better for him? If none, What made he in the World? *An unprofitable man, whileſt living, is dead: A uſefull member, when dead, yet lives. Live, Live, Live quickly, Live much, Live long.* So you are welcome to the world: els, you are but *Hiſſed* and *Kickt* off this Stage of the World, as another was. Nay many (as *Iob.* 27. 23 *& V.* 15.) who were *buried before halfe dead.*

Phocas by *Heraclius.*

Uſe 2. 2 For us of a *Lower forme*, (nay lets take in all.) This I ſay. Either we yet have, or have not Leading men among us. 1 If as yet wee ſee ſome Starres, in this great darkneſſe; lets joyfully entertaine them, as Wiſemen did once another, *Mat.* 2. Doe but thinke what an Army is, without a Captaine; a Ship, without a Pilot; an Head, without a Body; what a miſery it is, to live without order; to be where men *Talke all at once*, and none can *lay his hand upon other*, or command ſilence. Truly ſuch a *Paritie* borders neer upon an *Anarchie*, and confuſion: and wee much forget our ſelves, if we neglect this mercy of having Uſefull men. When *Iſrael* had a *Salomon*, they divided their time, betweene *Praying*, and *Praiſing* GOD for him.

1

Pſal. 72. 15.

Tis a miſery never to ſee the Face, but the Back only of mercies. 'Tis a frowardneſſe to ſee nothing but faults in men, whileſt we have them: and

and then nothing but whine, when we loſe them.

Take heed that you doe not *Brawle Moſes* out of the world; and then *Scratch* him out of his Grave againe, unleſſe GOD *hide him* from you.

Croſſes ſting deeply, when *Mercies Paſſe lightly*, *See what you have, before you ceaſe to have it.*

Have wee loſt any *Abner* from amongſt us? *David* prompts us our leſſon. *We muſt feele our loſſe.*

And here, What would become of mee, ſhould I let out my ſelfe, and purſue my thoughts! How many brave *Schollars*, *Souldiers*, *Stateſmen* have wee ſeene laid in the *Duſt*! Nay, what *Mighty Starrs* have within our memorie, beene hidden from us! What ſhould I bee medling with *Crownes*? Or ſpeak what a blow *England*, *France*, *Swedeland*, *&c.* have received upon their very *Head*, in this our age.

Three mighty Princes and men in their ſeverall wayes.

Theſe bee Subjects of a *Fairer Pen*, and higher diſcourſe. I have my hands and heart full with our preſent Inſtance. *Our friend Lazarus ſleepes*, and we cannot wake him. In this one *Bottome* we have all our intereſts, and ſuffer a wrecke.

A Noble Lady hath loſt, not an *Husband* (as ſhee ſaith) but a *Father*.

Many Children have loſt, not a *Father*, but a *Counſellour*.

An houſe-full of Servants have loſt, not a *Maſter* but a *Phyſitian*; who made, (as I am informed) their ſickneſſe his, and his phyſick and coſt theirs.

Townes-full of Tenants have loſt a *land-Lord*, that could both *protect* and *direct* them in their owne way.

The whole *Neighbourhood* have loſt a *Light*.
The *Countie* a *Leader*.
The *Countrey* a *Patriot*; To whom he was not wanting, till he was wanting to himſelfe, in his former vigor and health.

What would *David* ſay in ſuch a caſe? Truly, as he ſaid, *Weepe yee daughters of Ieruſalem, for king Saul, &c.* And what can I ſay leſſe, than *Weepe ye poore*, within doores; yee *poore*, without: *yee poore old people*, whom he kept alive, by ſtudying how to fit you with worke: *Yee poore*, in the bordering Townes, to whom hee ſent, with *David*, *A Peece of fleſh with Bread*, every yeare: Yea, *Mourne*, yee Gates, who were kept warme, with weekely proviſions for the neighbouring poore. Yea *Mourne*, *all Allies*, *and Aliens*; *Rich and Poore*; *Old and Young*. For a *Publike loſſe*, let there be a *Publike lamentation*.

a Sam. 1.

a Sam. 6. 19.

Speake I theſe things after the manner of men? To *Deifie* the Dead; To *Gratifie* the Living? No, I ſpeake of *A Man*, *A Man* (with *Great Eliiah*) *ſubject to like paſſions with us*: *A Man*, who caſt himſelfe lower than you, or I dare caſt him. For in Saint *Pauls* words he ſaid, That he was *Of ſinners the chiefe*: Of ſuch a *Man* I ſpeake, and will ſay no more of him, than what hath a faire *Proſpect* to your *Profit*. We muſt do him * *Right*; and it is one of the *Rights*, and *Dues* of the dead, To be *Lamented at their Funerals*. We owe it,

Iam. 5.

* *Hinc τὰ νομιζόμενα, et Iuſta defunctorum.*

1 To *Him*,
2 To *Religion*,
3 To *Humanitie*, And we ſhould not,

Vid. Goul. in Cyprian. Ep. 3.

4 *Pleaſe*

4 *Pleaſe* GOD, If we ſhould let ſuch members paſſe, without ſome ſad remembrance.

And yet there is more in it, than you are all aware of.

The Time of Abner's death was almoſt as much as the *thing it ſelfe. Iſraels Abner* was now *Rightly ſet,* (his Grounds I wave, but) over he was come to *David's* ſide: The Sinewes of that disjoynted State were now knitting: The ſparkes of that unhappy warre now quenching. *Abner* had a *Great Deſigne* in hand, and things were likely to receive a faire end. In the midſt of all *Abner Dyes,* The *Buſineſſe* is *ſcoated: Pendent opera interrupta:* Hence theſe teares in part. It was the caſe of this our *Engliſh Abner.* Hee had *Noble deſignes,* and thoughts in his head. But Alas! *How ſoone doe our thoughts fall with us! Pſalme* 146. Onely *the thoughts, and Counſels of the only wiſe*-GOD *ſtand good for ever.* He had another *Deſigne* upon this *Our Abner:* And, to fit him thereunto, hee ſet him to the *Beſt Schoole,* that ever he was in; where the *Two Schoolemaſters* of *Luther,* and *Calvin* (*Temptations* and *Afflictions*) taught him more in one yeare, than all his Bookes, wherein hee was ſo much verſt, could doe, in an age. Now *Speculation* was tranſlated into *Experience.* And now I wiſh, that all of his Ranke (and of mine too) had heard him *Decrying the Vanitie of all Creatures, and Abaſing ſinfull fleſh* before the *Great* GOD.

You can eaſily conceive how *Full Expreſſions* would bee from his *owne Mouth,* and how well it would become him, to *Staine the pride of man.*

But that is not all: Would, you had heard his judgement of *Practicall Divinitie*, and *unaffected Preaching*. His cenſure of mans *ſlighting* the wayes of *Wiſedome*, and *Sanctification*.

And laſtly, (To ſay nothing of what was ſaid under ſeale) I wiſh that all wee (*Divines*) had but heard his *vehement expreſſions* of the *baſe, baſe*, and more than *ſlaviſh flatteries* of ſome of us *Churchmen*, toward the living and dead.

But why doe I flatter my ſelfe with a conceit of *Hearing* and *Having* him, whileſt I ſpeak his words! Hee is gone from us, and hath left us no more of *Himſelfe* than a *Sad Repreſentation*: And it muſt grieve both you and mee, to have *Such a Man*, at *Such a Time*, taken from us; and to ſee ſo much reading, obſervation, knowledge, wiſedome, (I could ſay, if yet I could ſpeake it, ſo much ingenuitie, nobleneſſe, plainheartedneſſe to his Friend, when upon *Tryall* hee could *Truſt* him: But I onely ſay, before I get off this ſad diſcourſe) *So much worth, and Sufficiency*, qualifying him for the Service of any State, or Prince, ſo *Suddenly ſnatch't* from us.

But *O Sin! Sin! Sin!* Theſe be the *bitter fruits of our Curſed Sinnes*.

But ſtay Brethren, Quiet your ſelvs, and heare *King David* a little further.

Dyed Abner (ſaith hee) *like a foole?* No, not like a foole, nor yet ſo happily (*All out*) as this *Abner* of ours.

Abner (for ought appeares) dyed *Inteſtate*; happ-

ly,

ly *Childleſſe*; certainly hee dyed *very ſuddenly*, and had not much time left him to reſigne himſelf to GOD by prayer.

And being dead, He borrowes his Bed in another mans Ground.

Not ſo this *Noble Gentleman*. 1 He made his Will: and that in his health, and who ſo reades it will eaſily believe it, and I am not ſorry that I minded him thereof: (though ignorant therein) for that is the *Worke* of our *greateſt Strength*. 1

2 He dyes not *All at once*: but hath left behind a *Faire, a Numerous Ofspring*, 2

3 He dyes not *unexpectedly*, nor was his *Tongue tyed*. Hee abounded with petitions, and ejaculations of his owne, (to ſay nothing of what was lent him by others,) while ſt I was with him, and more afterward, as his diſſolution drew nearer, as I am told. 3.

4 And (being fallen aſleepe) *Hee is gathered to his Fathers in peace*. Here he *lyes* in his owne *Bed*: Here he *lives* in his *Poſteritie*. *Charlcot* is *Charlcot* ſtill, not *Hebron*

The greateſt ſervice wee can doe him (having mourned over him, and made this Funerall an Ἀμνησία of all failings) Is to honour him in his *Living pictures*, (as once they did their *good* Rulers at *Rome*, in their *Dead Statues*.)

Bee not you, who loved the *Tree*, wanting to his *Fruit*. Viſit them; Adviſe them; Be faithfull to them; Pray at leaſt for them, for each of them; eſpecially for the *Firſt Borne* of his family: what *Hector* (ſhall I ſay? *in Homer*, did for his

πᾶσι δ' ὄχ' ἀμείνων.
πολλὸν

1 King. 1. 47. his Sonne? Nay, what *David's* ſervants did for their *Young Maſter*. That his worth and honour may ſurmount his Fathers. *Amen*, ſaid *Father David*. *Amen*, ſaid his *Trueſt ſervants* to that prayer then. *Amen*, ſay I to the like now.

And ſo we have done with *Abner*.

But all this while what becomes of the King? *Abner is now quiet*. But the *King* bemoanes himſelfe. Heare him. *I am weake: The ſonnes of Zerviah are too ſtrong for me*. And why, *the ſons of Zerviah?* Why not of *Aſar?* (if that were (as *Ioſephus* tels us) their fathers name.) Was it, becauſe hee was dead? Or was the Mother more *Maſculine* and *Active?* Or was it, becauſe the honour came in by the Mother, as neareſt allied to the now-*King?* However *The Sonnes of Zerviah* they were; and ſome of them yet liv'd; and theſe were too big for *David* (as things ſtood) to buckle withall: and hence the complaint.

Ioſeph. Antiq. lib. 7. cap. 1.

But what! was not *David* a *King?* What! Did he *Rule* in *Iſrael*, and yet *complaine?* Was hee *Annointed*, and yet *overmatch't?* Why then ſee how it fares with us, whileſt here

Doct. 3. *The higheſt eſtate may be over-topt.*

The beſt eſtate (here) is a maimed, and imperfect eſtate.

The *Beſt man*, *David*.

The *Greateſt man*, *King David* hath here his *Hands*, and *Heart*, full. We muſt draw in. Note but the *Particulars* in the Text.

1 1 *All is imperfect*. Some what ſtill wanting in the fulleſt eſtate. *Abraham* had *Riches*: but then hee

hee wants an *Heire*, and after that a *Wife*. *Iſaac* hath *Health*: but then he wants *Sight*. *Aſa honour*: but he wants *Health*. *Vzziah Riches*; but he wants *Libertie*. In One; *David* hath a *Crowne*; but hee wants an *Arme*.

2 *All ſomewhat galling and vexing*. When we are at the Higheſt, ſomewhat is too Hard for us. 2

David, *Ahab*, *Zedekiah*, *Darius*, *All kings*: and yet all met with their *Match*, and were held to *Hard meate*. One ſonne or other was too hard for them, as well as *Zeruiahs* ſons were for *David*. 1 Kings 21. Ier. 38 5. Dan. 6.

3 And in a word, *All unſatisfying*; and not fully to our minde. King *David* cannot have his will in all things. Somewhat goes againſt the *Haire*. 3

Nay the *Worlds Minions* (*Ahab* and *Haman*) make their moane. But why doe I tire you! I'll quickly ſay all. 1 King. 21. 6. Eſth. 5 13.

1 Theſe earthly things are *Lame* and unſufficient, partiall goods, which will not fill all chinks. *Reaſ.* 1,

2 Wee are *Needy*, and ſhiftleſſe both. Wee want all things, and are patcht up with theſe poore *Shreds*. *Reaſ.* 2.

3 We mingle all with *Sinne*; and then GOD mingles all with *Gall*. *Reaſ.* 3.

4 Briefly; We are here from *Home*, and out of *Place*: And what *Quiet*, and *Comfort*, when theres ſuch a *Diſ-location?* *Reaſon* 4.

I apply in three words. *Uſes.*

1 Be not Surety for the world; Neither promiſe, nor expect *great matters* thence, at *Firſt*: (as men who have the world in *Reverſion* uſually doe) 1

Leſt

Cræſus in Herodot. & Carol. 5.

Leſt at Laſt you cry, *O Solon, Solon!* or *O Seldius!* as others have done before you. There is (ſaith *David*) *An end of all* (Created) *perfection*: and we either have, or quickly may ſee over it. Indeed the moſt of us have already ſeene the beſt of this world: And we doe but *Dreame, if we Dreame of better Dayes.* Do not hope for that; (ſaith *Auſtin*) looke not for better times, for better ſucceſſe, than others have found. Greater wee cannot bee than *King David:* he wore a Crown: but he found (as another ſaid) *Cares under it.* *Wiſer* we cannot bee, than that *Magazin* of knowledge *Salomon:* yet all his *Wit* could not keep *ſorrow* from his *heart.* His experience told him, that *All was vanity*; yea *utmoſt vanitie.* And worſe than ſo, *Vexation*, and that of *Spirit* too. And believe it; Hee that will build his hopes upon theſe *Sands*, well may he *Die* before his time, as *Abner* did: But withall hee will *Die a foole*, as *Abner* did not. *Ieremy* hath ſaid it, and men ſhall finde it. *Ier.* 17. 11.

Pſal. 119. 96.

Meliora tempora nolite ſperare. Aug. in Pſal. 96.

Great *Rodulphus Rufus.*

Uſe 2.

2 Have patience, in caſe your *Friends* bee preferd hence to Heaven. Suppoſe them Kings here. Alas! Kings have their *Cares* alſo: All things be not to their minde: They cannot *ſave* whom they would, as *David* found in *Abſolom:* Nor can they *Execute* whom they would, as *David* felt in *Ioab.* Nay ſuppoſe them aſwell as *Earth* can make them. *What is Earth to Heaven! Gold to Glory! The whole Creation to the Creator! Earth!* Why it will breake.

Ones Head, to compaſſe it,
Ones Backe, to keepe it,

Ones

Ones heart to loſe it.

Tis a miſery to *Need* any of the Earths *Crutches*, and 'tis a *Cumber* to *have* them: But if once they *get above us*, and bee our *Maſters*; they undoe us: and the more we expect from them, the leſſe wee ſhall enjoy them. Then, of *Leane Comforts*, they become *heavie Croſſes*. Our *Great Conquerour* could not conquer his delights, *His Horſe*: hee is hurt thereby. And, if I bee not deceived, This Worthy *Gentleman*, and brave *Horſeman* met with his diſeaſe, in the ſame delight; and ſo both dyed *Læſis Inteſtinis*, as I conceive. *Polyd. Virgil.*

3 Shake hands with this world, and aſſure *Heaven.* *Uſe* 3.

1 There's a *Full eſtate.* Nothing is wanting there; Nothing that *Reaſon* and *Grace* can deſire. Heres a world of wants. The *Soule*, that wants *Faith, Knowledge*, all; as *Peter* implies. The *Body*, that wants, firſt meat, and then cloth, and then fire, and then ſleep, and then phyſick, and ever one *ſlabber* or other. Yea every ſenſe wants, every member wants, every joynt muſt bee eftſoones ſupplyed. 1 2 Pet. 1. 5.

2 There (in *Heaven*) is a *Free Eſtate.* No ſinne there, no ſorrow, no temptation, no tempter. Here all is mingled and compounded. Our beſt comforts are *Bitter-ſweets*: our neareſt friends ſometimes our greateſt Griefes; as *David* found his *Coſins* here: His *Father*, his Brethren; his greateſt Familiars, his Sons, his Wife elſewhere. 2

Here nothing is *fully* to our minds: wee doe not pleaſe or ſatisfie our ſelves. We muſt *Per-*

force beare, what we beare *Sadly*. In *Heaven All goes Right*. Every one will pleaſe us, and wee ſhall offend none. There all are of a minde, all as one in *Chriſt, all one Chriſt, and Chriſt all in all.*

3 Heb. 11. 3 There is a *Firme eſtate*. *A City that hath foundations*; a dwelling that is indeed a *Manſion*, a *Crown unfading*, a *Kingdome unſhaken*. Here all things totter and tumble: heres nothing but *Drooping, Dropping, Dying* Erewhile, *David* mourning for *Saul*, now for *Abner*, anon for his *owne*, and thus tis here. But in heaven there's no Sun-ſet, no Night, no Death. We ſhall never ſee Grave, but *Ever bee with the Lord*, and with our faithfull brethren. Oh! Aſſure this *Bleſſed eſtate*, that is thus *Full, Free, Firme*. Till you be ſure of that you are ſure of nothing.

Mora &c. Ioh. 14. 2.

But how may this be done?

I will ſpeake it, but too briefly.

1 *Cleare your title*, that comes in by the *Heire*, the LORD CHRIST. You muſt claime by and under him. Make it good, that he is *yours*, *you his*. That is, *Produce his Image, his Mind, his Nature, his Affections*. Prove your ſelvs *crucified* to the World, and It to you. Prove that *Old things are paſt*, that al in you from top to toe is *New*. And the very *Title* to this eſtate *Intitles* you to a preſent bleſſing.

2 Cor. 3. 18. Phil. 2. 5. 2 Pet. 1. 4. Gal. 5 28. 2 Cor. 5. 17. Mat. 5.

2 *Get preſent poſſeſsion*. That all your Counſellours will adviſe you unto. Now every *Saving-grace* is as *Turfe* and *Twig*: is as the *firſt fruits* in *Iſrael*: is an *earneſt* of the *purchaſe*, and *Inheritance*, and gives you entrance, (Liverie and Seiſin) 2 *Peter* 1. 11. Theſe (if well ſetled) will make you

Eph. 1. 14. 2 Cor. 5. 5, 6.

you *Dye ſafely*, and put you beyond all *Danger*.

To theſe Two, if you will be perſwaded to add Two things more: you will *Die gladly*, and bee free, not only from the Hurt, but from the *ſlaviſh feare of death*, and they are theſe.

1 *Conformitie with heaven.*

2 *Converſation in it.*

1 *Conforme* to it; and from that *likeneſſe* will grow *Love*. Whereas in our ſinfull eſtate, the *holineſſe of* GOD, and that companie is a *terrour*, and *torment* to us. Heaven would be an Hell to a ſinfull man. But *fierie* things *Aſcend* as willingly, and naturally, as *earthly things deſcend*. And thinke the ſame of *heavenly Spirits* and *affections*. 1

2 *Converſe* in heaven. Lodge your thoughts, and hearts there. Look into that every day. Spend each day ſome thoughts upon GOD, upon *Chriſt*, upon *heaven*; make that your *home*. Looke upon it as your place, your *Center*; and then you will make to it, whatever it coſt you. A Stone will through an *Element of fire*, a *Sea* of *water*, to come to its *Center*. So will yee, if your dwelling bee above. 2

I have ſaid how you muſt bee qualified. If now you come to learne and minde theſe things, and keepe the Soule in warmth, and upon the wing, you ſhall be able to beare up, in the approaches of death, and to thinke of *Chriſts* comming without *ſin*, with *comfort*. Nay, you *will love his appearance*, *wait for it*, *looke for it*, *long for it*, *haſten to it*, and *haſten him*, in the words of the whole Church, and of this her Sonne. *Come, Lord* JESUS, *come quickly*. 2 Tim. 4. 8. 1 Theſ. 1. 10. Phil. 3. 20. & 1. 23. Heb. 9. 28. 2 Pet. 3. 12.

Rev. 22. 17. So *Shee* to the laſt. *Rev.* 22. 17. So the *Spirit.* So this Noble *Knight*, who moſt (as I am told) in his laſt words breathed out this: *Come Lord* JESUS, *Come, Come quickly. O my Lord, quickly, Amen.*

Even ſo Come, Lord JESUS; *Come apace, come once for all*, to make an end of *all Sins, Sorrows, Funerals*, by ending the *Laſt enemie, death*, and by *caſting death and hell, and grave, and all* that oppoſes *life and glory, into the Fire. Amen.*

Even ſo come Lord JESUS,
Amen.

FINIS.

28 MR 59

CONCIO AD CLERVM.

1 Oxoniæ jamdudum habita,
2 Dein posthabita, & repudiata,
3 Nunc demùm in lucem edita.

Authore ROBERTO HARRIS
Hanwellensi.

JEREM. 23.15.
A Prophetis Jerusalem prodiit contaminatio in universam terram.

Ambitio & superbia valdè suaviter dormit in sinu Sacerdotum.
CYP. de jejun. & tentat.

2. TIM. 4.5. cum 17.
At tu vigila in omnibus, perfer injurias, opus perage Evangelistæ, ministerij tui plenam fidem facito. Vel (ut alij) ministerium tuum ad plenum probatum reddito.

LONDINI,
Excudebat *G. M.* pro *Johanne Bartlet*, ad insigne poculi Aurati in Cæmiterio D. *Pauli*, M. DC. XLI.



ORNATISSIMO DOMINO DOCTORI *WILKINSONIO*

AVLÆ MAGDALANENSIS PRINCIPALI DIGNISSIMO,

Hanc qualem qualem lucubratiunculam observantiæ & amoris ergô

ROBERTUS HARRIS

EJVSDEM AVLÆ OLIM ALUMNUS DAT, DICAT, CONSECRATQUE.

28 MR 59

Totius Concionis

Ὑποτύπωσις.

- Thema ipsum
  - 1. Proponitur. §. 1.
  - 2. Exponitur, & tractatur, §. 2
    - 1 Ἀναστευαστικῶς. §. 3, 4, 5.
      - 1. Testimonio, §. 6.
      - 2. Ratione, §. 7.
    - 2. Καταστευαστικῶς idq;
      - 1. Generatim ubi omnium academicorum officium.
        - 1 Astruitur cum
          - 1. Testimonio, §. 6.
          - 2. Ratione, §. 7.
        - 2. Applicatur ad omnes sive.
          - 1. Discant. §. 8.
          - 2. Doceant. §. 9.
      - 2. Speciatim, Theologorum (sive sint tantùm candidati, §. 10. sive (quos vocant) Designati) §. 11.
      - Officium
        - 1. Arguitur
        - 2. Applicatur; est autem ista applicatio, Partim
          - 1. Ἐλεγκτικὴ ubi Pontificiorũ & aliorum κακοσφύξια de
            - 1. Prædicatione
              - 2. Personali, &
              - 3. Vicaria, §. 12.
            - 2. Residentia
              - 1. Loci, §. 13.
              - 2. Officij, §. 14.
            - Ventilantur.
          - 2. Προτρεπτικὴ ad
            - 1 Summos, qui doctoratus titulo gaudent, §. 15.
            - 2. Omnes, qui animarum curam susceperunt, §. 16.

Qui omnes ad Pascendi partes revocantur omnes, cum
- 1. Verbo, ubi obiter de πῶ legere
- 2. Vitâ, & exemplo.

Sect. 17. Ubi Exhortationem excipit & concludit Precatiuncula.

CONCIO AD CLERVM.

Johannis viceſimo primo, ad finem verſus decimi ſeptimi, & deinceps, ita ſcriptum legitur.

Verſ. 17. —— *Paſce oves meas.*

Verſ. 18. *Amen, Amen, dico tibi, quùm eſſes junior cingebas te & ibas quo volebas: quum autem ſenueris, extendes manus tuas, & alius te cinget, & transferet quò noles.*

—— *Paſce oves meas*]

§. 1.

QUæ accepiſtis verba (*Patres, Fratres dilectiſſimi*) proximum *Petri* reſponſum excipiunt. Tertium rogatus *Petrus* ſuum in Chriſtum ſtudium, animumq;, *Ter* interloquitur, & nihil non amoris ſpirat, ſpondetque: *Tertio* (cauſâ indè arreptâ) ſuadet ei Chriſtus in paſcendis ovibus aſſiduitatem. Suadet autem argumento vario: Primum à Perſonâ *Petri*, alterum verò Chriſti, Tertium demùm *populi* petitum legimus.

1. *Petrus* Chriſto plurimùm & ſemper debuit, & ſæpè
2. præ ſe tulerat: *Petro* Chriſtus quicquid erat humani remiſerat, poſtliminiò reſtitutum ad Eccleſiæ gu-
3. bernacula collocaverat: Oves deniq; ſuas omnes & ſingulas in ſummis habuit Chriſtus delicijs: Ergò *Petro*, ſiqua *ſui*, ſi Chriſti, ſi *Eccleſiæ* ratio fuerit, ſummum incumbit *Paſcendi* onus & negotium.

§. 2.

Nec *paſcendi* modò, ſed & *Patiendi*. Paſtoris enim munus *iſtis* ferè partibus abſumitur; id quod Chriſtus *Petrum* imprimis voluit admonitum, cùm à *Paſcendi* opere, ad *Patiendi* onus, ſine ullis inducijs, revocat. Fuit, ubi *Petrus* & ſibi vixit, & ad arbitrium ſuum: Ibat paucis his diebus, redibat, libero fruebatur Cœlo: Aſt communem tunc temporis colebat vitam. Piſcator quidem, ſed *non hominum*. Alios jam mores, alium animum provectior iſta ætas dignitáſq; poſtulat. Ad Clavum enim ſedet, non *Naviculæ* ſed *Eccleſiæ*, magni iſtius (ut loquitur *Baſilius*) *navigij*. Cúmque ab omni ſe removiſſet negotio, Chriſto ſtudeat, ejuſq; unius veſtigia premat oportet, & ſequatur,

—*Per mare, per terras.*

Et ſequitur quidem licèt paſſibus minus æquis firmiſquè ſequitur tamen; & (ut crevit animus) ſanguinem ſuum omnem in ejus unius gratiam profundere non detrectat. Sed id aliàs. Nunc quod inſtat. Quæ omnia dicta ſunt, eò redeunt, ut *Petrus quiſq; & Paſtor Chriſtum Paſtorem ſummum referat*, & ad ejus ſimilem, contendat vitam, qui *patiendo* Pavit, qui *Paſcendo* paſſus eſt. Quæ enim *dico* Paſtoris munus partéſq; attingunt proximè, iſtic loci præcipit *Salvator*, & prædicit,

cit, & ea quidem duabus abſolvuntur voculis: *Paſce: Patere:* Iſtud quid à mundo *Petrus*; Illud quid à *Petro* Chriſtus expectaret, loquitur.

Ac de Præcepto primùm. Deinceps erit *Prædictio*, ſi unum illud prius efflagitavero, ut in hac tantâ difficultate, me infantiſſimum, ſummáſq; anguſtias paſſum, ſtudio, vultúq; veſtro ſublevetis.

§. 3.

Atque in primo Tria ſunt, de quibus omnibus litem nobis intendunt Pontificij. 1. Subjectum [*Petrus*] 2. Objectum [*Oves*] 3. Officium [*Paſce.*]

Bellarminus rem omnem Tribus (ut rem non perſequar infinitam) complexus eſt Propoſitionibus. Primâ, Soli *Petro* à Chriſto dictum eſt, *Paſce oves meas.* Secundâ, Summa Poteſtas hiſce verbis *Petro* tribuitur. Tertiâ, Per *Oves* intelligitur *Eccleſia* univerſa. Verbo perſtringam omnia, nè longiùs ad iſtas ineptias abeam. *De Româ. Pontif. l. 1. c. 14. & inde.*

1. *Soli Petro* iſta dixit Chriſtus. Quid tum poſtea? Ergò *Petri* inanis larva (*Pontifex Romanus*) in ſummo rerum faſtigio collocabitur: Quàm nullo modo iſtud ſequitur? Soli *Jehoſchuæ* dixit *Dominus*; *Te non deſeram.* Ergò de ſolo dixit? Contra quam ſentit *Apoſtolus* ad Heb. ult. *Soli* dixit, ſed non de *ſolo*. Etenim (ut alia multa non Argumenter) ſi de *ſolo Petro* intelligantur verba; vel ejus Perſonam, vel ejus Officium ſpectant. Non primum: Quia ita excluduntur omnes. Romanus etiam, niſi quis *Vulcanus* in unum ambos conflet & compingat. Si *Officium*; vel *Paſtoratus*, vel *Apoſtolatus*. Non *Apoſtolatus*; quià eo nomine omnes exæquat (poſt Chriſtum) *Bellarminus*. Si *Paſtoratus* dixerit (& certè dixit) Heb. 13. 5. *De Rom. Pont. l. 4. c. 23.*

it) In iſtos ſe induit laqueos, quorum ex nullo ſe unquam expediet. Erit enim *Petrus* ſub *iſto ſenſu*, vel *Ordinarius*, vel *extraordinarius paſtor*. Extraordinarium ſi dixerit, nihil *ſibi*, nihil *ſuis* conſentaneè dixerit, nihil non lethale Capiti Pontificio. Sîn *Ordinarium*; ergò extraordinarium ordinario, Cœlum terris, Sol umbris cedit: ergò capite diminutus (non auctus) eſt *Petrus*: ergò ſuas, *habet certas* & definitas oves, contra quàm ſtatuerat de *Pontif. lib.*1. *cap.*16. Ergò erit aliquod in Eccleſiâ munus *Apoſtolico* majus; Contra *Paulum*, contra *Bellarminum*, *lib.*4. *cap.*23.

1. Cor. 12. 28. Eph. 4. 11.

Sed detur (ut alia obliviſcar, & authoritatibus non certem) Chriſtum *hoc ipſo in loco*, & ad *ſolum Petrum*, & de *Petro ſolo* verba habuiſſe, nihil eſt quod iſti (quam damus) interpretationi vel tantillum incommodet, cùm *idem* ſivè *honos*, ſivè *onus*, *alijs in locis* (*Math.*16. *Johan.* 18. & 20.) *alijs* accedat Apoſtolis: accedit autem (ut infinitam vim Patrum taceam) *Bellarmino* teſte, qui inſtar multorum eſſe poterit, ſi ſibi conſtabit. Si enim omnia, quæ hoc *capite* in *Petrum* congeſſit Chriſtus ornamenta, ex æquo omnibus diſtribuit, verſâ paginâ, *capite ſuperiore*,---Sicut me miſit Pater, &c. Non erit novi (neſcio cujus) honoris acceſſio, ſed veteris potiùs reſtitutio & confirmatio. Diſtribuit autem ſi in mentis poteſtate fuerit *Bellarminus. lib.*4. *cap.*23. Sed vincat Antecedens; Quo tandem argumento illud ſequetur? Ergo Papa rerum potietur Chriſtianarum: Ergò *Johanne Apoſtolo*, qui *Petro* ſupererat, erit antiquior, ſive *Clemens*, ſive *Cletus*, ſive *Linus*, ſeu quis alius. Quàm lubrica ſunt hîc omnia! Quàm omni modo nutant! Si excutere vacaret. Primùm fueritne *Petrus* Epiſcopus ſingularis? Secundùm, fueritne *Romæ Epiſcopus*? Tertiùm, habueritne *Hæredem*? Quartùm, ſitne Papa iſte *Hæres*, & ex *aſſe* Hæres, qui

De Pont. Rom.

tàm

tàm non *Petrum*, quàm nec Chriſtum cognatione attingit? Scitè *Ambroſius*, *Non habent hæreditatem* Petri, *qui fidem* Petri non habent. Et ſuaviſſimè, ut plurima, *Nazianzenus*, τὸ ὁμογνωμον, καὶ ὁμόθρονον, τὸ συνδόξον, καὶ ἀνήθεσον. Certè non tantam apud veritatem. ejuſque alumnos inibat ille gratiam, ut tanta & tàm multa precario referat: Maximè cum ex ſucceſſione nullo neceſſario argumento aſtruatur Eccleſia, ut in ſuis Eccleſiæ notis pa'àm facit. Fuit prima Propoſitio, ſequitur ſecunda.

Lib. 1. de pæn. c. 6.

Orat. in Athanaſ.

§. 4.

Τὸ Paſcere *Summam Poteſtatem* denotat. Dixit, ſed quo veteri exemplo? quo firmo argumento? Ad litem Grammaticalem res redijt. Ποιμαίνειν altùm crepat *Bellatminus* (ſilebitur enim de futili iſto inter Ἀγαπᾶν, & φιλεῖν diſcrimine, quod mentis potiùs vitio quam animi (quomodo mihi perſuadeo) poſuit non nemo, ſilebitur de iſtâ raſi gregis Helenâ vulgatâ editione; cujus mendæ vobis non ſunt præſtandæ, Ποιμαίνειν (inquit ille) eſt ſummâ authoritate regere. Eſto. Ergò aut in vi ſolâ *verbi* res non vertitur, aut quivis Ποιμὴν *ſummo* ſuo jure omnia aget, eritq; Papa ubiq;, ita, ut nuſquam ſit. Sed non ſunt omnia ſubtiliùs rimanda. Iſta igitur, ne tempus diutiùs fallam. Pono.

Vide Colloq. Rayn. *ad Har.*

Primum ποιμαίνειν apud Authores idoneos jus *ſubalternum* juxtà ac ſummum ſignificat, quos apud Dux, Paſtorque omnium *poſtremus* ποιμὴν audit.

Secundum in Sacrâ Paginâ, *miniſterium* æquè ac dignitatem loquitur, *Luc.* 2. *Eph.* 4. 1. *Pet.* 5. Ubi ποιμαίνειν cum κατακυριεύειν committit: Se ad Presbyterorum numerum aggregat: Chriſtum verò omnium paſtorum principe m ſtatuit Apoſtolus.

Tertium, hoc in loco, rem *negotioſam* magis quàm *gratioſam*, vult ποιμαίνειν: id quod oculis & manibus tenetur, non tenui aliquâ conjecturâ. Quò enim aliò ſpectant Chriſti verba? quorſùm adeo obnixè a Petro conſenderet, ut *regeret, regnaret, Principatum* (neſcio quem) *ſuſciperet*. Cujus ſemper ſatis erant *ſtudioſi* Diſcipuli?

Quid? Nùm eò effrenatam *dominandi* libidinem non ità pridem *retuderit* Chriſtus, ut Semèl, Iterùm, Tertiùm jam *acueret*? Quid? Quod βόσκειν idem quod ποιμαίνειν ſonat?

Imo potius Paſtorum more, ovium curam agere, quàm ſimpliciter regere, ait Janſenius *in* Pſ. 2. *Ut habet* Montanus

Inſulsè igitur *Bellarminus*, ποιμαίνειν eſt *quodam* more regere: ergò omnis ποιμὴν eſt *omni modo* rex: ergò Petrus eſt *Monarcha* Eccleſiæ, *Imperator* (*Vicarius* tamèn *Imperator* (ut aliàs habet) *Apoſtolorum*.

Turpiùs verò & in *ſuos*, & in Sanctam committit *linguam*, dum רוּעַ vel רָעָה cum רָעַע confundit.

Peſſimè verò omnium in *Barclaium*, dum ad Tria iſta διτήματα, Tria adjecerit argumenta; quibus recenſendis, (id eſt refellendis) immorari non licet brevitatem ſectantem.

§. 5.

Sequitur Tertia.---Oves dicuntur *univerſè*, aut Determinantur pro *modo* enunciationis. Apoſtoli paverunt omnes (Sermone *communitèr* quà potuerunt, & Scripto *Vniverſè*) Miniſtri *definitè*, Omnes *inſtrumentalitèr*, Solus *Chriſtus efficaciter*. Ita Noſtri. Adeò ſuccinctè, enucleatèq; ut nihil ſuprà.

Aſt non arrident iſta Pontificijs, qui nihil ſapiunt præter mundi ſtrepitum. Ovium enim nomine illis (ſiquid ego intelligo) veniunt & Oves, & omne genus Paſtores, Reges, Imperatores omnes, & Angeli, & Lupi, & Diaboli. *Iſtos* enim *omnes* Petri ſubjiciunt ferulæ,

ferulæ, quæ hoc paſcendi Diplomate ei conceditur. Et neminem (credo) præterit, quid in iſtos omnes poteſtatis, aùt ſibi aſſeruerit *Petrus Redivivus*, aùt ei affinxerint non parum multi ad rem Romanam facti: Verùm enim verò, habuerit *Petrus* in *Oves* nonnihil Authoritatis, in *Paſtores* (Apoſtolos dico, nedùm Angelos) non habuit. Habuerit Ordinis Primatum, certè non *Iuriſdictionis*, nèc Creandi, nèc Exauctorandi, nèc Excommunicandi, nèc aliud hujuſcemodi quippiam; teſte non ſemèl Paulo.----*Nullâ in re inferior fui Summis Apoſtolis*; teſte *Bellarmino*. Etenìm, ſi habuit; Ergò vel ut *Apoſtolus*, vèl ut *Apoſtolo major*. *Neutro*, inquit *Bellarminus*, modo. (cum ſumma ſint omnia in Apoſtolo) ergò (inquam ego) *Nullo*. 2. Cor. 12. 11. *Vid.* Chry. Theophy. Oecumen. *ad locum.*

Miras hic cudunt Allegorias, & Monſtra diſtinctionum:----*Petrus* conſideratur, Vèl *per ſe*, Vel *per alium*: Vel *ut Apoſtolus*, vèl ut *Paſtor*: Vèl ut *Ordinarius*, vèl ut *Extraordinarius*: Vel *ut Cephas*, vèl ut *Petrus*. *Bellarminus* veò in omnem ſe verſat partem, tandemq; (per ſummum nefas) ipſum fontem turbat & inceſtat, homo omnis memoriæ audaciſſimus. Sed nolo plura; præſertìm ubi omnis poteſtas Pontificia ejuratur. Vereor enìm ne iſta nimiùm multa videantur, & veſtro tanto ſilentio indigna.

Quid vos imprimìs doctos voluit *Petrus Succenturiatus* accêpiſtis.---- Oves *Paſcere*, eſt, *Honoribus* inhiare: *Imperatores* in ordinem cogere: Reges *ſolio*, ſedibuſq; *avitis exturbare*: Omnia *deniq; miſcere*, & pro *libidine* agere.

E quibus omnibus, cùm tanquàm è ſcrupuloſis Cotibus enavigavit oratio, ſequar jam, (vobis fretus) morem meum, eòque propero, quò me veſtra tacita expectatio jamdiù vocat.

§. 6.

Paſce Oves, &c.] Verba quidèm ad Petrum ſunt facta: at cùm *quid commune* habeant, atq; *propriam* magnam quidem partem tam ſunt *noſtri*, quàm ipſius *Petri*: *Omnium* enim eſt, *æquè ac Petri*, ea eniti, quæ *Communis* ſalutis maximè interſint, Spartamque, quam nacti ſumus, adornare. Habet enim unuſquiſquè ferè noſtrûm *ſuas* partes, *ſuas* curas, quibus par eſt ut invigilet: Nec minùs *univerſis*, quàm *uni Petro*, dicit Chriſtus.---Amatis me! *Paſcite oves meas*; illud agite, ſatagite, quod ex officio vobis incumbit maximè.

Sumus enim, quamdiù in vivis ſumus, tanquàm Pueri in *ludo*, aùt in *Navi* Nautæ, aùt in *corpore* membra. Sumus, ut Domi *ſervi*, Bellivè *milites*: *Certos* nempè habemus fines, *Circumſcriptos* Cancellos, *Deſignata* munera, & officia; & ad ea omnia tenemur ad unum *omnes*, quæ cum *loci* & *officij* noſtri ratione ſunt conjunctiſſima.

Hinc *Chriſtus Petro*,---*Paſce*, *Paſce*. Paſtores; in iſtud unum Paſcendi opus omnes intende nervos, vireſq; Hinc ad *Romanos Paulus*. Cap. 12. ver. 6, 7.---Corpus, unum, *Membra multa*, *multa* officia. Prophetiam *habemus?* in *Prophetando*; *Miniſterium?* in miniſtrando; Doctrinam? in *docendo ſeduli verſemur*. Hinc ad Judæos *Petrus*.---*Vt quiſq; accèpit donum, ità alius in alium ſubminiſtrate*: Si *quis loquitur*, *loquatur*; & quæ ſequuntur. 1. *Petr.* 4. 10. Hinc *Paulus* ſe in *Exemplum* dat, tùm Theſſalonicenſibus.---Non ἀτάκτως nos *geſſimus*, tanquàm milites inexercitati; tum Corinthijs,---Non *gloriamur ultra menſuram*, & *Canonem noſtram*. Certè *ſuos* (quos attendebat) habuerunt Apoſtoli terminos; *ſuos*, (proùt viſum fuit Spiritui Sancto;) Canonas. *Paulus* inter *Gentes* imprimis verſabatur, ut inter *Judæos*

Petrus:

Petrus : (adeoquè (ut hoc obiter dicam) Aut magis *Petro* fuit *Paulus Romanus*, aut minùs *Paulo* fuit *Petrus Canonicus*.) Hìc & *Paulus* & reliqui, (quibus in vitio fuit. Et *nihil*, & *Aliud agere*) in verbi prædicatione potiùs quàm in, vèl menſarum, (Actor. 6.) vèl Baptiſmi miniſtratione, ſuis utebantur horis. Hinc demùm lege cavit *Petrus*, ne *quis ſit* Ἀλλοτριεπίσκοπος: & Præcepto Minas, Minis Pœnas cumlavit *IEHOVA*, ut in *Vzzah*, & *Vzziah* eſt videre. Tanti ſcilicèt apud *Deum* eſt aſſiduitas, ut nemo vèl Socordiam, vèl ad multas res Alienas aggreſſionem (ut πλυπραγμοσύνην reddit *Gellius*) multam ferat.

Apoſtolorum præcipuæ erant partes in verbi prædicatione.

1. Cor. 1. 17.

Lib. 11. *c.* 16.

§. 7.

Nec immeritò. Quæ enim ſupplicia ijs ſatis digna dixeris, qui nullo, vel *Dei*, vel *Rei*, ſivè *Publicæ*, ſivè *ſuæ*, ſtudio ducuntur? Quæ tamèn omnia Ignavis, aliarumque Curioſis uſu veniunt. Illis enìm, jux à ac iſtis, in nullam rationem venit Chriſti (ut indè exordiar) gloria, Chriſti voluntas, qui *iſto examine* ſuos ſpectandos cenſuit, ſi *ea una* meditentur, quæ ab *officij ſui* ratione quam proximè abſunt. Quid? Quod vitæ ſocietatem (ut loquitur *ille*) deſerunt, qui nihil ſtudij & facultatum in eam conferunt, accèdit, quod nec ſibi commodùm proſpiciunt, *---vir enim, qui errat à loco ſuo, eſt ut avicula, quæ errat à nido ſuo*, Pro. 27. omni ſcilicèt (quà corporis, quà animæ) miſerijs opportunus. Vice autem verſâ, qui nec ſui *negligens*, nec aliorum *ſatagens*, ſua omnia ad *officij* normam exigit, non ſolùm *ſui in Chriſtum* Jeſum amoris certa dabit, & luculenta indicia, & *Rem Chriſtianam* augebit; verùm & *ſuis* vel maximè inſerviet commodis. Etenìm ad alias plurimas utilitates

1.

2. Cicer.

3.

4.

adjungitur, quod istâ ratione, via tum ad *corporis* sanitatem, tùm ad *animi* salutem munietur. Loci enim, (uti nostis) est conservare; ad istam qui convolarit aram, in tutissimum se recipit portum, ubi tutus delitescat, tanquàm in *nido avis*; Cui protrudenti, publicoq; laboranti *lege cavebatur*. Deindè corpus *vegetum*, aut nullo, aut non admodùm dubio tentatur morbo.

Deut. 22. 6,7.

Celsus. Labor autèm id est quod corpus firmat: ignavia hebetat. Illa (quod dixit *ille*) maturam senectutem, iste longam adolescentiam reddit. Denìq; (ut alia vel periculis *præsidia*, vel honoribus *adjumenta* non memorem) cùm necesse habeat, qui aut *nihil*, aut nihil *Suum*, agit, ut malè agat, *nemini* (non *Petro uni*) erit integrum, vel in suâ oscitantèr, vel in alienâ petulantèr messe versari.

§. 8.

Quibus ita constitutis, Vos Primùm appello, *Juvenes*, (date enim illud pudori meo, ut Ventres istos taceam, quibus una cura est Gulæ & abdominis; una vita alienis se immiscere.) *Christum amatis vos*! Munera vestra, ad quæ officio aut priuato, aut certè communi, tenemini, *sedulò* obite. Mutuum enim est Relatorum iter, (quod de Scholæ rivulis delibastis) mutuum officium. Qui pastoribus *docendi*, is *idem discendi* partes vobis impositit. Habetis vos, quos audiatis ἀναγνώστας literatissimos, quos consulatis viros imprimis nobiles, atque (ut reliquos taceam) Bibliothecas instructissimas; imo vivas habetis, & ambulatorias, (ut de *Augusto* olìm *Eunapius*) in quorum consuetudinem vosmet immergatis. Nolite istis tàm divinis bonis ad licentiam & impietatem abuti: Nolite committere, ut huma-

humaniores iſtæ literæ contemptæ jaceant. κάτευτ' ἀλ-θεῖν, κάτευτὲ νέεσθαι, Vah! quàm putidum, quam non dignum liberali ingenio! Excutite potiùs vobis omnem ſocordiam. Ponite ante oculos *Pythagoras*, *Democritos* iſtos, qui ultimas luſtrárunt terras, eòque, ubi quicquid eſſet quod diſci poſſet, veniendum judicárunt. Ponite *Platones*, qui vel vitæ diſpendio, *Homeri* alicujus familiaritatem redimerent. Ponite *Salvatoris* veſtri immenſam benignitatem, qui non de *privatis* tantum Paſtoribus vobis proſpexit, verum & *Publicis*. Ad *hunc* ſaltèm (quoties *commune* ſacrum peragitur) *frequentes* adeſte *locum*; adeſte *animis*. Indignum enim eſt, ut *Rhetorculus* quiſq; *magno* ſtipatus comitatu incêdat, & unus Chriſti *Legatus* publico nomine loqueretur, aut *nullos*, aut non ita multos habiturus auditores. Longè verò indigniſſimum eſt, quòd tam nullo in Pietatem flagret juventus ſtudio, ut *mera* hìc plerunque ſit *ſolitudo*, ad iſtam *numeroſam* frequentiam, quæ in omnium ore, per forum & ſcenam, volitat. Ita igitur adeſte, ita audite, ita voſmet in Paſtorum diſciplinam tradite, ut illi *vobis* ovibus ſaluti, *vos illis* Paſtoribus honori aliquandò eſſe poſſitis.

Tuſcul. q. l. 4.

Amate, Audite nõ illum, & illum: ſed illumunum (qui unus paſcit in omnibus) Chriſtum.

§. 9.

Ad vos deindè (Fratres) feſtinat oratio, Quibus Parentes *filios ſuos* (Chara certè Pignora) efformandos tradiderunt. *Chriſtum amatis! Paſcite oves veſtras*, veſtros (quando eorum ſuſcepiſtis curam & tutelam) pupillos pueroſque; *Ariſtotelem* recognoſcit veſtrum. *Commune* (inquit ille) *Bonum reipublicæ Adoleſcentes*: Commune quidem vel *bonum*, vel *malum*, prout aut ad *diſciplinam*, aut ad *licentiam* à vobis inſtituuntur. In

Polit. l. 8. cap. 1.

Bivio enim etiamnùm ſunt, cum *Hercule* iſto, vitæq; inſtituendæ ratio penes *vos* eſt. Vin' Puros? Puros. —Sedulos? Sedulos. Frugi? Frugi, modo tuo non defueris officio dicto audientes habes. *---Et dubitant homines ſerere, & impendere curam!* Ad ſeveritatem à naturâ vos facti eſtis: non ad ludum, non ad jocum. Ingenijs excolendis vacatis; eò omnes conferte facultates & cogitationes, ut quos petulantes accêpiſtis, *cordatos* cum *Xenocrate* remittatis. Cumq; illud ſit pubeſcentis ætatis ingenium (ſicut poſt *Salomonem*, *Ariſtoteles* veſter) ut *voluptatibus veneneis nimis indulgeat, ſocietatem colat, maximamq; partem in exceſſu peccet:* Veſtrum erit iſtis juventutis malis, primo quoq; tempore obviare, amicitiarum, otiorum delectum habere, Ganeones, Popinas (*addit & Ariſtoteles, cum* Auguſtino) ſpectacula ab ijs removere, adeòq; animum pijs imbuere præceptis, ut libidinum non modò *ramos* amputetis, ſed *fibras* etiam radicitùs extirpetis. Permagna ſunt, quæ veſtræ fidei commiſſa ſunt. Veſtrum implorat fidem *Patria, Parentes, Academia, Eccleſia:* fidem (per Chriſtum Jeſum) liberate, & ne patiamini, ut illud vobis in os, per ſummum dedecus, dicatur---*En quibus liberos committas!*

Ad Theodret. *l.2.c.12.*

§. 10.

Verùm ad eos venio (ad quos iſta, non *communi modo, ſed omni ratione* ſpectant) Theologiæ Candidatos; quos omnes in Duplici genere conſtitutos eſſe intelligo. Sunt enim qui ſacros *nondùm attigêrunt* ordines: In iſtam tamen collimant metam, & propendent, eoq; omnem intendunt animum. Redeat illis in memoriam quid ſit negotij cauſam *publicam* ſuſtinere,

nere, *Omnium* simultates suscipere, *omniq;* periculo caput objicere: atq; in eorum animis penitùs insideat illud *Pauli*, ---*Siquis Episcopatum appetat, praclarum opus desiderat. Opus*(ut habet *Chrysostomus*) ipsis *Angelis* formidandum. *Opus*, cui nemo homo ferendo par est: Ad quod quisquè quantò sanctior, tantò tardior, (ut de Patribus legimus) accêdit. Illud igitur & *sibi* & *Ecclesiæ* (ne in prædâ & sanguine omni in posterùm tempore versentur) consultissimum ducant, si aut *nulli*, aut *instructissimi* huc appulerint. 1. Tim. 3. 1.

§. 11.

Sunt & alij, qui cum *Petro* in suam *fidem*, & tutelam oves *Christi recepêrunt*. Apud hos gravissima debet esse *Christi voluntas*, & non uno loco *authoritas*. Deut. 33. Sacerdotum munus duabus absolvitur partibus---*Prædicatione*, *Precatione*. Ita enim *Moses*---*Docent legem tuam Israëlem*: Apponunt *suffitum ad faciem tuam*.

Mosen excipiunt *Prophetæ*, *Prophetas Apostoli*: Dumque hi in istos, isti verò in illum commentantur: Illud *unum* quod *uni Petro* istìc loci Christus, *uno* ore clamant,—— *Pascite*, *Pascite*. Ita enim *Esaias*, Ita *Ezechieles*, & quis non Prophetarum! Ita *Petrus*, Ita *Paulus* passim in suis ad Clerum Concionibus.

§. 12.

Quo magis stupenda est *Petri* Personati importunitas, qui nec *Pascit*, nec *Patitur*: nec aliquid habet *Petri* simile: In rem tamèn suam omnia torquet.---Episcopi

copi (inquit *Bellarminus* dum præfatur ad librum de Clericis) veniunt in *Partem Sollicitudinis*, non in *Plenitudinem Poteſtatis:* Contra (credo) Pontifici vulgò venit. In *Plenitudinem Poteſtatis* venit ille, in *partem Sollicitudinis* non venit. Hujus tamèn ſive *ignorantiæ*, ſive *oſcitantiæ*, pro ſuâ ſingulari modeſtia, lenocinatur *Cardinalis.* ---Paſcit (inquit ille) *Papa* (mitto enim quam otiandi copiam (Epiſcopo tacito) *aliàs* facit Presbyteris) licèt *Prædicando* non paſcit: Neq, enim *una* eſt *Paſcendi ratio.* Atq; illud quidem *utrumq;* faciles damus: Et Pontificum vix Centeſſimum quemque dari, qui populo verbum *faciat:* Et Dari *varios* Paſcendi *modos.* Paſcitur (inquiunt Scholæ) *Vitâ* exemplari, *Subſidio* corporali, *Doctrinâ* Salutari, *Diſciplinâ* Regulari. Paſcitur (quod videt *Bernardus*) *Cibo, Exemplo, Verbo.* Paſcitur *Mente, Opere, Ore.* Sed quid indè? Nondum Elapſus eſt Crimine *Sanctus Pater*, qui nec Mente, nec Opere, nec Ore, nec Doctrinâ, nec Diſciplinâ, nec ullâ utili operâ paſcit.

Vid. Col. Rayn. *cap.* 7. *diviſ.* 6. *Lib. de cler.* c. 13.

Ita Oscum.

Aſt *quibus in rebus ipſi intereſſe non poſſumus, in his* (dixit *Orator*) *operæ noſtræ vicaria fides amicorum ſupponitur: alias* in ſuum ſubſtituit locum *nutrices*, ut *Meretricem* (*juxta illud Damaſi*) *facile ſcias Purpuratam.* Per *alium Paſcit.* (inquit *Bellarminus.*) Quin igitur Chriſtum per *Alium* amet. Qui enim *Ama* dixit, & *Paſce* dixit, eodem quidem ſpiritu, & ſententiâ. Accèdit quod *Paſtoris nomen* (ſi Antiquitatem non mentiantur Jeſuitæ) *Actionem perſonalem* ſignificat, ſicut nomen Medici. Itaq; ſicut nemo poteſt *per alium* curare: Ità nemo poteſt ſuas oves *per alium* paſcere. Cætera mitto apud *Maldonatum*: Nec non illud de *Debitis* (quæ vocantur,) perſonalibus.

Pro Roſc. *Amer.*

Aug. Hier. apud Mald. in ſumma la q. 10. *art* 3. ---6.

§. 13.

§. 13.

Rem *penitùs* cernentibus duplex occurrit Reſidentia, *Loci* & *Officij*; utramq; mirum, quam *nullo Papæ*, quam *omni Patres* proſequebantur *ſtudio*.

Atq; ut a *primâ* exaudiar. Quàm affixi & pertinaces adhærebant iſti *Palinuri* ad gubernacula ſua, loquuntur Tria. ---Primùm, *Conſilia vetera*. Quibus ſanctiebatur, *Nequis uno* (*ad ſummum*) *menſe ampliùs à ſuis peregrè foret*. Secundum, *Epiſtolæ*, quibus ſuæ ad tempus abſentiæ infamiam deprecabantur. Tertium, *Sententiæ* eorum, vel in *Peſtis*, & *perſecutionis* negotio, ubi vix & ne vix quidem, niſi gregi aliundè proſpectum fuit (Rem tractat *Auguſtinus*) abſentiæ parùm indulſêrunt. Fuerint iſti (ut noſtrates taceam) duriores. In cautiorem certè partem peccabant. At (Quæ ſunt hujus ævi deliciæ) ſunt non ita pauci è Papæ Satellitio æquo longè remiſſiores. Non jam queror inauditas illas ab ultimâ mundi origine nundinationes in foro Romano, tum *Animarum* (ut loquitur *Johannes*) tum *beneficiorum*, ut queruntur Germani, non *ſilvam* iſtam in *unum* Cardinalem congeſtam beneficiorum: non inſignem illam ſupra omnem fidem *conductitiorum* inſcitiam; quibus omnibus Nobilitatur *gens iſta Romana*, præ omnibus alijs. Ea ſola queror, quæ *humano more* ab illis peccantur. Ut ut enim intercidant nonnunquam *peregrinandi cauſæ*, & eæ ſanè graviſſimæ: Abſit tamen, ut quiſquam hominum ſibi in ſuo adblandiatur otio, dum *animi tantùm cauſâ* (nequid dicam duriùs) liberè *vagatur*, & vix *triduum* in loco ſuo conſiſtit. Ovibus enim, cum *publico carent*, opus eſt in *quotidianâ* vitâ paſtore, cujus non omne munus *publicis* Eccleſiæ *ædibus* continetur. Habet

Centum gravam.

ille (ad *Summi Paſtoris* inſtar) *quos viſat Ægrotos, quos erigat fractos, præfractos quos increpet, quoſq; reſtitantes portet:* atq; ita *univerſo* incumbendum eſt gregi, ut
Ezek. 34. de ſingulis etiam conſulatur. Quod non aliud ſuadent & *Apoſtolorum Præcepta----Exemplar eſto* &c. Et veterum *Exempla*; et Paſtorum, Ducum, Medicorum, Speculatorum, Parentum, Nutricum *nomina*. Sed *Loci* Reſidentiam ſatis eſto vel verbo attigiſſe; atq; Papicolas ad ſuos remiſiſſe, *Innocentium, Damaſumque*, magnos Reſidentiæ vindices: *Cajetanum in Thom. 22. q. 185. Artic. 5. Caranzam* in ſuo de neceſſariâ Reſidentiâ perſonali tractatu; & Concilium ipſum Tridentinum.

§. 14.

Sequitur *Officij* Reſidentia. Eſt autem ea Duplex. *Publica, Privata*; Utraq; perneceſſaria, & *Præcepti & Medij* ratione; ſive *Paſtoris*, ſive *Ovium* ſalus attendatur. Quod *Præceptum*, ubi non occurrit loci! Mirus neceſſe ſit in ſacrâ Paginâ hoſpes, quem lateat iſtud per omnium ora pervagatum, *Paſce*. Videatur *Moſes* de officio *maximè Aaronico* verba faciens. Videatur *Ezechieles*, dum & gregis *ſatagentes* incitat & *negligentes* increpat. ----Non *obſervaſtis* (inquit *JEHOVAH, Cap. 44. 8.*) *obſervationem meam, ſed ſubſtituiſtis obſervatores vobis.*

Nec *præcipit* modò, ſed ſub *diriſſimis ſupplicijs* leges in Sacerdotes tulit: ut *ſemper* pro *ſuorum* ſalute excubarent. ---*Fili hominis, te conſtitui Speculatorem,* (*& quæ ſequuntur* apud Prophetas graviſſimè.) Quaſi ſcilicet ſe in ruinam præcipites darent, gregemq; perditum irent, & intereuntes & *interimentes* (ut loquitur

Ber-

Bernardus) qui posthabitâ ovium ratione, ita agerent, ut nullum quæstum sibi turpem esse arbitrarentur. Neq; id injuriâ: si enim tota de salute *periclitetur navis*, vix in vado fuerit, qui ad *Clavum* sederit. Quod si detur, Pastorem ipsum extra omnem aleam positum esse, Pastorne ille dicendus erit, quem nulla tangit *ovilis cura*? Pastorne ille, qui ingruente tempestate, grassante lupo, palante ove, se in fugam, otiumque dederit? Pastorne ille, qui nec loci longinquitate, nec gregis desiderio commovetur? Pastorne ille, qui pro nihilo res sanctas omnes *præ prædâ* ducit? Eugè Papa Pater! *Pastoris non est oves deglubere. ---Pastorem, Tityre, Pingues pascere oportet Oves:* Si vel istarum saluti, vel Christi voluntati consultum voluerit.

Quorsùm enim istud toties repetitum, *Pasce*, si oves nihil (feriante pastore) detrimenti caperent, discriminis subirent? Quorsùm istud tàm importunum, *Amas me*, si perinde Christi amicitiam tueantur, qui *pasti sunt* ovibus, (ut loquitur *quidam*) atque qui *oves pascunt*? Certè Christi *non amantem Anathemate ferit Apostolus*. Non amat autem (*Gregorio* dicam? Imo) Christo Judice qui non pascit, modò Pastoris nomen induerit. 1. Cor. 16. 22.

Hinc *Paulus ---Væ mihi, si non Evangelizavero.* Hinc *Ezechieles---Væ Pastoribus, qui pascunt*, sed non gregem. Hinc *Bernardus ---Quid ego infælix? quò me vertam, si tantum thesaurum, si pretiosum depositum istud, quod sibi Christus sanguine proprio pretiosius judicavit, contigerit negligentiùs custodire*! Et Sexcenta alia, ad quæ *minima* trepidarent Romanistæ, si cordibus collum non obduxissent. Hinc insomnes illæ noctes, improbissimi Patrum labores. Hinc ingentes il- *Ber. in Ser. de advent. Dom. 3. Vid. Rossens. art. 33*

li ſermones *ſingulis Dominicis* ad populum facti. Hinc Canones iſti. ---*Presbiter, qui negligentiùs circa populum agit, nec in pietate eos erudit, à Communione Segregator. Si in ſocordiâ ea perſeveraverit, Deponitor.* Hinc demùm moris erat, ut ſanctorum Patrum *Homiliæ* à *Diaconis* recitentur, cum *Presbyter*, quòd valetudine minus fœlici uteretur, per *ſeipſum* (*ut loquitur Concilium*) non potuerit prædicare. Hinc denique (cum longum ſit ad omnia iter) *Pontificij* ipſi, Circeis Meretricis poculis *non prorſus* dementati, nullo non clamore & minis ſuorum in omni vitâ negligentias inſequebantur. Sed eat *Filius iſte Perditionis*, *Rex Abaddon*, cum ferali ſuâ *locuſtarum* turbâ: populos catervatim ſecum ducat ad gehennam, multis plagis aliquandò vapulaturus; licèt *impræſentiarum* à nemine judicandus; uti habet Diſtinctio iſta Gratiana.

Can. Apo. Can. 58. Vaſenſ. Con.

Vid. Dom. Soto de Iuſt. & Iur. l. 10. q. 3. art. 1, 2. Caron. Zam ubi ſupra. Ferum in Mat. 16. alioſq.

Diſt. in 40.

§. 15.

Ad vos *Academici*, venio, atq; in vobis terminabitur Oratio. Quandoquidem quæ dicta ſunt, adeò aperta ſunt, *Soliſq;* (ut *Tertullianus*) *radijs exarata*, ut ad tantam lucem nemo cæcutire poſſet: Non dabitis mihi, (ſpero) temeritati, ſi duo verba, non ampliùs, addidero, de cæterò quieturus. Atq; duo ſunt, quæ exorandi vos eſtis (Graviſſimi Patres,) per veſtrum in Jeſum Chriſtum amorem, in Eccleſiam Zelum; per Nivem iſtam capitis, & Canitiem venerandam. Primùm, ut vos, qui omnium optimè noſtis, quid ſit oneris, Eccleſiæ tantas, & tam varias res, voce, ſermone, conſilio, ingenio ſuſtinere; illis qui *ſolo pretio* apud Patronos idonei ſunt, *aditum* ad Sacerdotium, quantum

quantum in vobis eſt, intercludatis. Splendor veſter facit, ut peccare ſine ſummo Eccleſiæ periculo non poſſitis. Illud igitur, quod ad *famam veſtram, ſalutemq; communem* pertinet, proſpicite: *Alienis peccatis nolite vos communicare:* Exuite potiùs ad tempus Humanitatem veſtram: Veſtram in literis *commendatitijs fidem* potiorem hebete, quàm hominum *voluntatem. Dureſcite (quod dixit iſte Faber) Dureſcite.* Utinam omnes hìc Dureſcant, quum Ovis Lupo, miſellovè animalculo eſt committenda. *Vniq;* Honorio illud vertatur vitio, *Quod literis vel non antèà Lectis* (ut accêpimus) *ſubſcriberet.* *Apud O. Lū. 11 g.*

Alterum, ut vos, qui non modò *Cuſtodias*, ſed laterum oppoſitus Chriſto Polliciti eſtis, *Opus* ejus pro virili veſtrâ urgeatis, & quantò authoritate, tantò & aſſiduitate alios omnes ſuperatis. Nolite à me commoneri (Patres) Quàm vobis non dignum fuerit, extremum vitæ actum negligere: Quam veſtrâ nitatur Eccleſia & fide, & præſidio; Divinitùs docti, omni ſtudio, fide, authoritate pugnate: Et Veritatis *Propugnatores* & erroris *Expugnatores, Laborantem* Eccleſiam recreate: Tetrum *ſpirantes* halitum, alijſq; virus *propinantes* eliminate. Proximè jam abeſt, cum ab omni miſeriâ liberandi ſitis, & Rude Donandi. Quem incepiſtis curſum, ſi fieri poteſt, expedite: Iter accelerate; Coronam (quæ vos propediem manet) avidi arripite: *Inſtate, increpate, vigilate,* (quodque in votis habuit *Ille Summus*) Inter Concionandum *animam exhalate.* O verè *ſapientem illum,* qui *animas lucratus fuerit!* Prov. 11. *Ter Beatos vos, quos ita facientes Dominus offenderit.* Juellus.

§. 16.

§. 16.

Superſunt (Fratres mei) qui *animarum curam* unâ ſuſceperunt. Liceat vos (Chariſſimi Symmyſtæ) vel *Domini* affari *verbis*. ---*Chriſtum Amatis vos! Paſcite Oves*, Veſtras dicam? Imo & Chriſti, & veſtras. A veſtro pendent ore: A vobis optima quæq; ſibi pollicentur: *Veſtræ* Oves ſunt, agni veſtri, veſtri Filioli. Vos quod bono & *Paſtore* & *Parente* dignum eſt, facite: Hoc eſt, omni modo *Paſcite*. Veniat vo-
2. Tim. 4. 2. &c. bis in mentem *Paulinum* illud ad Timotheum. ---*Prædica Sermonem: Inſta tempeſtivè, intempeſtivè, argue, objurga, exhortare, cum omni lenitate & doctrinâ.* Quam ponderoſa ſunt omnia? ----(*Prædica.*) neque è ſcriptis modò *Recita*. (Frigidum enim eſt iſtorum commentum, quibus, ut ita omnem ſibi fucum, in ſuo turpiſſimo otio indulgeant) verbum legere perinde eſt, atq; *Prædicare*. Quod ſi; Quid Vociferandi Prophetis unquam cauſæ fuerit, aut in *Mutos* Canes invehendi? Ecquis enim, vel in Eccleſiæ rebus afflictiſſimis, fuit Sacerdos, qui ad *Loquendum* mutus? Ad
Act. 15. *Legendum* nullus fuit. Annòn *Paſſim Synagogarum Moſen lectitabant? Lectitabant*, dubio procul. Sed non *explicabant*. Hinc Muti audiunt Canes, ſtipites, Fungi. Et quid aliud (iſtorum conſcientias Convenio) vult illud *Pauli* Ὀρθοτομεῖν? Quid iſta ibi loci *Fulmina?* Quid illa inter verbi *Lectionem*, & *Prædicationem* apud *Paulum diſtinctio?* Quid denique cauſæ ſuberat, cur Patres vel ſuam ita cauſarentur *ignorantiam*, vel *publicum* adeò reformidarent *judicium*, vel tantos exantlarent labores, ſi inter *Hoc* & *Illud* non ita multum interfuiſſet? Sed in re minùs obſcurâ quid plu-

pluribus? Eſt quidem Lectio *quoddam* prædicandi *Genus:* Sed non *omne*, ſed non *Summum*, quod Paſtori incumbit, Hinc *Pauli----Prædica.* Et (*Sermonem*) quidem Prædica: τὸν λόγον: Divinum illum Sermonem, Animæ Pabulum, Dei Potentiam, Sanum illum & ſalutarem Sermonem *quovis gladio ancipiti penetrantiorem: Illum, Illum Sermonem* Prædicate: Ad *Illius* normam omnia exigite. Ludicra autem iſta, quæ in fumos abeunt, arvumq; Domini tanquam *Salis ſementis* emaciant mittite, ne *claudicet auditorum cognitio, ut Auguſtinus.* Illudq; vobis vertatur vitio, quod olim Arrianis. ----*Reliquerunt Apoſtolum*; *Sequuntur Ariſtotelem.* Hinc *Pauli---Prædica Sermonem Dei* & Dei quidem tanquam Dei (ut loquitur *Petrus*) cum omni ſtudio, Zelo, Pietate, Puritate: Non ut populi gratiam aucupemur, ſed ut plurimos pietatis cultores contrahamus: ---Ovium Paſtum potiùs, quàm hominum *Faſtum* (ut ſcitè *Bernardus*) attendentes. Hinc Paulus---*Inſta* tempeſtivè, intempeſtivè. Volentibus Tempeſtivè, Nolentibus Intempeſtivè, dic importunus (inquit *Auguſtinus*) *Tu vis errare, Tu vis perire, Ego nolo.* Neque enim par eſt, ut in iſtis *frigidè* verſemur, Semelvè quotannis, cum ſummo Pontifice in Sanctuarium ingrediamur, ne *non ſine ſanguine* ingrediamur. In ſpecula ſemper (*quoad ejus fieri poteſt*) commorandum eſt, ne hoſtis ad quamlibet opportunitatem paratus gregem ex inſidijs adoriatur.

Vid. Amb. *in* Pſ. 118. *Serm.* 22.

De Paſtor. cap. 7.

Quòd ſi cum *iſtis* res nobis fuerit, quibus *nihil mediocre* objici poterit; iſtorum *ſcelera* gloriæ noſtræ *ſegetem* reputemus: quòque eſt eorum iniquitas *armatior* & teſtatior, eò *alacriori* animo, zeloq; ardentiori vim ejus omnem impetumq; retardemus. Et ut nihil fru-

ctus indè *impræſentiarùm* ceperimus, ſed quod pijs *ſaluti*, illud ijs *irritationi* verterit; maneamus tamèn nos in inſtituto: *Arguamus*, *exhortemur*; (ut ſuadit *Paulus*) *Chryſoſtomi* haùd immemores, Si *Decimus quiſq;*, *Si Vnus perſuaſus fuerit*, *ad conſolationem abundè ſufficit.* Imò etiamsi *nullus* fuerit; maneat tamen ſempèr aquarum venæ, ſcaturiant fontes, fluant nihil ſeciùs amnes. Quod *noſtrum* eſt agamus gnavitèr: Et *Æthiopem qui* lavat, *Operam* quidèm perdit: *Mercedem autèm non perdit.* Veniet aliquandò tempus, Illuceſcet ille dies, ubì fructum *apud Dominum reopſitum* laboris noſtri uberrimum feremus. Iſtius diei nobis in memoriam veniat, atq; ità in omnem parati ſimus fortunam, ut nòn modò *doloris ſtimulos*, ſed & *fortunæ fulmina* (ut habet *ille*) perferamus.

Chryſ. Hom. de Laz. 1.

§. 17.

Cùmque *innocentiæ leges ſibi indicat*, *qui ab altero vitæ rationem repoſcit*, meliuſq; ſit (Si Antiquitati fides adhibeatur) tacere, quàm non Docere *vitâ & operibus:* Et *verbo*, & *Vitâ* paſcamus omnes: *exempla* (noſtra maximè) non ibi *conſiſtunt* (ut prudentèr ille) ubi *cæperunt.* *Occidunt malè vivendo Paſtores mali*, (inquit *Auguſtinus*) quorum omnis vita ità in περῤῥοπίᾳ conſiſtit, ut ubi ſemèl a recto erratum eſt, in præceps ruatur. Ità igitùr *omnes* vitæ noſtræ *rationes* inſtituamus, ut nihil non ab *omni* accuſatione remotum, nihil non ex graviſſimi viri diſciplinâ unquàm moliamur. Summa ſit illud *Pauli* (ne ſim verboſior in iſtis.) ---*Eſto* (*inquit ille*) *Exemplar fidelibus*, *in Sermone*, *& in Converſatione*, *& in Charitate*, *& in Fide*, *& in Puritate.* Sedulus eſto in *Lectione*, & in *Oratione*, & in *Doctrinâ:* Hoc eſt. Et *Verbo*,

Nazianz.

Verbo, & *Exemplo* Paſce. Ità ſuo *Timotheo Paulus*: Ità *Petro Chriſtus*: Ità Ego Vobis. Magna res agitur: Dei *Honos*; Eccleſiæ *Salus*; Æternæ vitæ vèl *Acceſſio*, vèl *Iactura*. Quid poſſetis in *Salute* gregis potiùs, quàm in *exitio*, oſtendite. Contemplamini *animo*, quod non poteſtis *oculis*, Ultrices illas Flammas, Horrenda illa Judicia, ad quæ deſudant Cœli, & contremiſcit Terra, quæ omnia iſtos manent, qui nihil vèl de *ſuâ*, vèl de *communi* ſalute cogitant. Cogitate quò tandèm miſeriæ perventurus ſit ille, qui multa vi ſanguinis *fœdatus*, ſe in Dei *conſpectum* ſit aliquandò daturus. Miſerum illum! Ubi enitetur! Quò confugiet! Quid illo futurum erit! Quod non ille malum *leve* (quandò ſerò erit) præ Judicis irâ, habebit! Quem *Mutum*, exanimatum, & vix vivum relictura ſit Chriſti vox tremenda---*Redde rationem Villicationis* tuæ: Supplicij *magnitudo* a tanto vos ſcelere ſummoveat; moveat veſtra in *Deum* Pietas, in *Greges* Charitas: moveat *ipſius rei* æquitas, & neceſſitas. Subeat vobis ſubindè in mentem Singularis Chriſti Amor, qui omnia *veſtri cauſâ* voluit. Nihil habuit ille *veſtrâ veſtrumq; ſalute* antiquiùs, nihil priùs. Nihil ille laboris, ſudoris, ſupplicij recuſavit, quo veſtram veſtrumq; ſalutem promoveret. *Eundem* quæſo induite animum: *ijſdem* inſiſtite veſtigijs: eoſque omni colite *curâ*, quos ſuo dignatus eſt ille *ſanguine*. Dominum veſtrum non poteſtis, (Fratres,) vel ſtudio *vincere*, vèl amore *antevertere*. Gregem Amatis? Amavit, ille. Sudatis? ſudavit ille. Animam ponitis? Poſuit ille. Nullam habuit ille *ſui* rationem, præ *veſtri* ſtudio. Illum ſi *amare* pigebat, ſaltèm *redamare* non pigeat.

Nimis *durus animus*, *qui dilectionem ſi nolebat impendere*, *nolit & rependere*. Venit ille (quod idem aliàs habet *Auguſtinus*) *Pati*; Venit ille *Mori*; Venit ille

Vid Aug. de Catechiſ. cudib. nec non in Pſ. 8.

ſputis *liniri*; Venit ille *ſpinis Coronari*; venit opprobria *audire*; venit ligno *configi*. Omnia ille pro vobis: vos nihil pro *illo*; Sed pro vobis: Cogitate *qui* ſitis; *quo loco*; *quid* reſponſuri aliquandò ſitis *Gregibus veſtris*, ſi nihil illis, præter ultimam calamitatem, reliquatis. Quid *judici veſtro*, qui *fidos vos duxit*, & in *miniſterio conſtituit*; quid *animabus veſtris*, quas tantæ negligentiæ conſcientia olim fodicabit. Et per *veſtram* ipſorum ſalutem; per omnes & in *Chriſtum*, & in *Oves*, Religiones & amicitias: Si quid *vobis* ſalus curæ ſit, ſi pax, ſi fides, ſi gloria; *Gregi* laboranti conſulite. *Duces* eſtis; Chriſto contra Satanam, ejuſq; Primogenitum Anti-Chriſtum militate, *Nutrices* eſtis: Lac potum date, quæq; ſunt ad quotidianum demenſum minutatim promite. *Angelorum* deniq; induiſtis vobis nomen: induite & *naturam*. Ne ſit (quod dixit non nemo) ---*Nomen inane*, *Crimen immane*. Audite *oves* veſtras. "Etiam *Phocæ præbent mammas*; Etiam "Oſori debetur eibus; Etiam *oſoris jumento miſericor-*"*dia*: Et nos ſolæ Oves *Rationales*, quæ Domino tan-"to ſtitimus ſanguine, dignæ ſumus habitæ, quæ *fame* "pereamus! Audite *Matrem veſtram*, Chriſti ſpon-"ſam, ad veſtra genua provolutam, omniq; ſplendore "exutam, tanquam illam Coriolani (ſive Veturiam, ſi-"ve Volumniam)---En inter Belluas quædam benefi-"ciorum *reciprocatio*: Et ego una illa *mater*, quæ nihil "apud meos vel *Precio*, vel *Prece*, vel *Authoritate* poſſim. "Eóne ego *Primogenitos* meos *Concèpi*, *conceptos* fovi, *fo-*"*tos* peperi, *partos* enutrivi, *enutritos* inſtruxi, & *inſtru-*"*ctos* fratribus præfeci, ut mutuis ictibus aliquando oc-"cumberent? Audite *Patrem veſtrum* ---Ego vobis, "veſtriſq; filijs de victu & veſtitu proſpexi, *corviſq;* "priùs *paſcendi* partes mandavi, quàm quæ ad victum un-"quam

Ez. 23. 4, 5.

Veturiam habet Dionyſius. Volumniã. Plutarchus.

"quam deſiderarentur : Et vos filios meos (Sum-
"mæ mihi curæ cordique) non *Paſcetis?* Audite *Do-* 1.Reg.1;
"*minum* veſtrum ---En ego vobis (aliquando Lupis) Pſ.46.
"ſanguinem non potui non impendere meum : Vos
"verò ovibus meis veſtriſque debitam curam denega-
"bitis?

Quid præſtolamur (Fratres?) Clamant *Greges* noſtri ---Si Amatis, Paſcite. Clamat Sponſa Chriſti,--Si Amatis, Paſcite. Clamat Æternus Deus, Chriſtuſq; noſter---Si amatis Fratres veſtros, ſi nomen meum, ſi animas veſtras, Paſcite. Nolite tantæ & Gregis, & Matris, & Patris, & Salvatoris voluntati deeſſe : Sed omni fide, officio, miſericordiâ adducti, ita Paſcite, ita vivite (Academici) Ita agite, ut nullo vel *malo* vel *modo* contaminetur gaudium veſtrum. Sed eò fœlicitatis olim aſpiretis, laboribus perfuncti, quæ nullis communibus temporibus ſit interpellanda.

Atq; hæc de Præcepto. Quæ in alteram partem meditata & dicenda habui non ita pauca, perpetuo potiùs involvam ſilentio, quàm vobis moleſtiam ulteriùs creavero.

Faxit Deus, ut ità cum *Petro Paſcamus Patiamurq;* ut ita in noſtra omnes incumbamus officia, ut cum Cœlo terras aliquando commutemus, & tanquam *ſtellæ* fulgeamus, per Chriſtum Jeſum Dominum noſtrum; Cui cum Patre benigniſſimo, Spiritu ſanctiſſimo, Deo beatiſſimo ſit omnis Honor, & Gloria in Secula. *Amen.*

FINIS.

Errata.

Pag 2.lin.30 lege duo. p.3.l.18.nobis, in mar.17 cum. P.6.l.19.ſectanti. p 8.l.2 proprium l.17.Paſtor es.l.28.noſtrum.l.29. attendebant. p.9.l.12.inultam. p. 12. l 11. venereis.l.19. veſtram.p.14.l.9.paſcat.p.19.l.7.habete.l.10.ſuperetis. p 22.l.3.ſuadet.l.11.ſepoſitam.in Epiſt. lege. ORNATISSIMO VIRO.